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THE MASTER LIBRARY

The Manchester Gallery, Manchester, England

VICTORY, O LORD

From a painting by Sir John E. Millais

THE MASTER LIBRARY

LEADERS OF OLDEN DAYS

VOLUME ONE

THE FOUNDATION PRESS, INC.

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TO

THE ONCOMING GENERATION

AND TO ALL WHO WOULD HAVE A NEW

VISION OF THE BEAUTY AND

THE POWER OF THE

MESSAGE OF

LIFE

EDITORS' INTRODUCTION

Beauty and Truth

SINCE the first Bible was printed in Gutenberg's little shop, some men of almost every generation have been paying loving tribute to the Word of God by improving the structure of its printed page. To this end editors, engravers and printers long contributed their scholarship and their skill. But while recent developments and refinements of the printer's art have given his handiwork a beauty unknown even a decade ago, it is a remarkable fact that of late years the attractiveness of form which has been lavished so abundantly upon the magazines and the books of art and fiction has been withheld from the pages of the Bible.

Why should not our Bible possess the charm of appearance so common to other books? Once it was the most artistically printed and illustrated volume in existence. The saintly and fearless William Tyndale, who died a martyr in order that he might translate the Bible into such English as would be within the ken of every plowboy, was not content merely to give his fellow-countrymen the Scriptures in simple, clear and abiding language; in addition, he popularized the great work he had done by enlisting the artistry of printer and engraver. Thus his Bible of 1535, the first complete edition to be printed in English, was a handsome folio volume in large, clear type — and it contained one hundred and fifty-eight illustrations. From time to time for more than two hundred years following its publication, editions of the Bible came from the press in form and appearance in some degree commensurate with the beauty and grandeur of its message.

It seems fair to say that it is just as necessary now to beautify and clarify the Bible in order to extend its influence as it was in Tyndale's day, but for a very different reason.

To give the volume such wealth of external charm that its truths might attract and appeal to folk to whom any book must have been a strange, if not an unknown object, was the task of Tyndale and Coverdale; but to appeal to readers in an age when books have become so plentiful that only the most attractive ones and those most helpfully arranged are read, is the task of the modern editor. Such is the purpose of the present work.

With this purpose in mind, the Editors have endeavored to combine in THE MASTER LIBRARY the true and the beautiful just as Tyndale did in the earliest edition of our English Bible; for they believe, as he believed, that for the task of spreading a knowledge of the Word abroad, truth allied with beauty is mightier than truth alone. If, as a great authority has said, the neglected classics of our time are those of the Bible, it is thought that the devices of modern printing and illustration herein employed will reveal to readers everywhere beauties and treasures which heretofore they have not discovered in the Bible, and help to make it for them the Master Classic indeed.

THE TEXT

The King James Version of the Bible has been regarded as the most desirable for use in THE MASTER LIBRARY. Because of its majestic style and simple beauty it has long been the literary standard of the English language. Only in well-defined instances has there been modification of it herein. Wherever obsolete words occur, they have been superseded by words of present-day usage which convey the intended meaning and at the same time correctly translate the original. Likewise, phrases which, by virtue of their realistic character, have been considered indelicate for general reading in the home have given place to acceptable equivalents. The text itself has been edited with painstaking care. Repetitious matter, genealogical chapters and subjects of interest only to the technical Bible scholar have been omitted. Unity and clearness have been

given prime consideration throughout. This edition is, of course, not intended to replace the ordinary versions of the Bible, but rather to throw such a flood of light upon it that all versions may be better understood and more highly appreciated.

The Illustrations

Much study has been devoted to the problem of illustrating The Master Library adequately and effectively. The first task of the Editors was to determine the sections and passages of Biblical and other material for which illustration would be valuable. Several thousand photographs were collected from sources in this country and in Europe, and from these, after careful comparison, the most interesting and illuminating subjects were chosen. Fifteen hundred selections were finally made. The Editors consider them the most complete collection thus far brought together for Biblical illustration in the entire history of publishing. In general, the pictures are of two classes: reproductions of the best in the field of religious art, and portrayals of people, places and customs in Bible lands.

The world's great artists have wrought so earnestly and with such inspiration to bring home to their fellow-men the truths of the Bible that those art works which best illustrate and convey its messages have become the acknowledged masterpieces of painting and sculpture. It is a privilege indeed to be able to present in these pages so complete a collection of religious pictures from the great masters. All the art subjects have been selected on account of their artistic excellence and constructive teaching value; and in addition to the comments appearing with the pictures themselves, there is given in the final volume a biographical sketch of each artist represented in the work. Great pains was taken with the four-color pictures so that they might reproduce as faithfully as possible the marvelous coloring of the originals. Most of

these masterpieces were photographed in the great European galleries, and before the reproductions were accepted for publication herein they were certified to be accurate in color and detail by the authorities of the various museums in which the work was done. The color-photographs of many of the masterpieces reproduced were taken in Europe especially for this work.

A knowledge of primitive Oriental customs as well as of places and monuments of historical interest in Bible lands is necessary for an understanding of the Bible itself, and on that account the depiction of these features is particularly complete. A word should perhaps be added as to the pictures representing customs. It is a well-established fact that the Great War and succeeding events have brought about a much greater change in conditions in Palestine than they underwent in many hundreds of years prior to 1914. Habits of life there are being modified by improved methods and modern machinery. The time will no doubt come when the crude wooden plow of the time of Elijah will have disappeared, when the reapers in the fields will no longer cut grain with the sickle, when the native women, who now grind their grain between rough stones, will have found a better way. Such primitive customs, which have survived unchanged since Abraham's day, are now rapidly changing. Thus it is that the value of these pictures of life as it was in Bible times will be greatly enhanced as years go by.

Note and Comment

In addition to such pictures, the Editors have made available, accounts of the everyday life of the Hebrew people, their manners and customs, their laws, their festivals and other religious observances. Knowledge of all these is essential for reading the Bible intelligently. The Book itself is the best source for such information, but it is not available to the ordinary reader because, of course, it is not to be found in

any one of the Biblical books, but is distributed without classification throughout the entire number. Few readers indeed know where to turn to find the light upon itself which the text affords. Yet in a very special sense the Bible may become its own best commentary, and to that end the Editors have brought together in form available for the reader whatever the Bible tells of the everyday life of its people. So fascinating has the task been that the Editors feel that the volume devoted especially to this subject will open up a new and enjoyable field of interest for all classes of Bible readers.

Throughout their comments on the text, the Editors have definitely avoided all discussion of doctrine whatsoever. Rather, they leave theological questions entirely to theologians, for the present purpose is to afford the most illuminating side lights on the text from the fields of geography, history and literature, and from the standpoint of archæological research and exploration. Perhaps the clearest, as well as the most entertaining and instructive, commentary on the text is that afforded by the photographs taken in Palestine together with their descriptive legends. An archæological scholar, whose work has taken him to Palestine on eleven different occasions and who has devoted years to a study of the lands of the Bible, has written the descriptive notes for these pictures. The notes to be found in the final pages of the volumes are intended to be both informative and full of human interest. It is a point of special importance to teachers and to students of history that, because the influence of the Hebrew people has been great out of all proportion to their number and the size of their country, these volumes give a detailed explanation of their historical connection with the great nations of antiquity. For Sunday-school teachers especially, it is believed, the comments, the maps, the tabulations and the simplification of difficult subjects will save much time, while making the presentation of the lessons much more clear and fascinating.

Children and Young People

It is the experience of religious educators and parents alike that children listen to a well-told Bible story with the keenest attention and enjoyment. Why, then, have they not found as much pleasure in *reading the great originals?* The chief reason seems to be that the epic-stories of accomplishment and adventure which it would be so natural for boys and girls to enjoy, are very difficult for them to find and read in the ordinary editions of the Bible. In The Master Library, on the other hand, the heroic lives and exploits may the more readily stir the imagination and strengthen the impulses to righteousness, because young people can easily find the biographies and narratives of the Bible and may read them here in all their appealing simplicity. Genealogies and other interruptions have been omitted and classified elsewhere. The accompanying pictures are full of human interest. So far as possible, too, the Editors have employed a graded arrangement of the Bible text to enable the young reader to find and enjoy the stories suitable to his age. Thus it is thought that by judicious use of these volumes from year to year parents may help their children to "grow into" a genuine love and knowledge of the Bible.

Because our homes have not afforded boys and girls such an opportunity to read and enjoy the Bible is one reason why there are in the United States today twenty-seven million children and young people under the age of twenty-five who have no religious and Bible training whatever. Careful surveys have determined beyond question that the average home is not attempting to teach the Bible and that without the coöperation of the parents even the Sunday school can do little in giving Biblical instruction. Yet, in the main, parents have lacked the opportunity of giving their children a knowledge of the Bible rather than the desire to do so; and thus, in great measure, The Master Library has been prepared as

an effective means of religious and moral education in the home.

Prevailing ignorance of the Bible is nothing less than a national emergency, because the principles and precepts of the Great Book are the rock upon which our homes, our institutions and our government are founded. It is the hope of the Editors that The Master Library may be an avenue to Bible truth for the minds and hearts of young people everywhere, and that in the upbuilding of individual character, it may reinforce the foundations of our national life.

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PREFACE

THE histories of the early heroes of Israel are as fascinating as a story. Abraham and Joseph, Moses and Samuel, are among the most interesting men that ever lived. Although they lived so long ago, their motives, their achievements, and the ways in which God led them, are, even to us of today, matters of the greatest interest and importance.

These Old Testament narratives are stories of a wonderful race of men. At first they were wandering shepherds; then oppression in Egypt brought upon them years of slavery, followed by a triumphant march to freedom through the vicissitudes of wilderness life. Then came the battles of conquest, the defeats, the victories, the thrilling adventures of a people struggling toward nationality with foes on every side. And from the dark days of the Judges, when every man did what was right in his own sight, come to us stories of brave men and women who rose in times of emergency, and saved the people from destruction at the hands of ruthless enemies.

As here presented it will be a delight to read and re-read the graphic accounts of these heroic and picturesque characters.

In the ordinary versions, the accounts of their careers are somewhat scattered, and the current of the narrative is often interrupted by material which may be read more advantageously in some other connection. In this volume each life is presented as a continuous whole and the dramatic movement of the story is thus most effectively rendered.

Young as well as old will find a new reality and an unexpected freshness in this presentation of the lives of the men and women of far-off days.

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THE PATRIARCHS

ABRAHAM

Pioneer in Faith, Friend of God, Father of a Chosen Race

FAITH is simply the wager of one's life on God. The man of faith ventures his all on the belief that God is eternally good, and worthy of absolute trust.

On this view of faith, Abraham justly holds first place in the list of heroes of faith marshaled before us in the eleventh chapter of Hebrews; for not once only, but repeatedly, did he risk everything on his own inner assurance of the trustworthiness of God. In such a life-venture he became the father of a race definitely covenanted unto God, and left to them a sense of divine destiny that still holds them in its grasp. Moreover, Paul in his efforts to wrest Christianity from the legalism of the Jews, turned to Abraham as the recipient of the covenant of promise which was before the law. To the Jew, Abraham is Father Abraham: to the Christian, he is the Father of the Faithful.

The general outline of his career is, in the main, as follows:

At the age of seventy-five, when most men are getting ready to die, this young-old man received a call from God to go into an unknown country. To this was added this promise, "I will make thee a great nation, and I will bless thee and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed." In this promise Abram trusted, and in that trust went forth, not knowing whither he was going. With Lot he journeyed westward, passed by Damascus, where he secured a valued and trusted servant named Eliezer, and finally entered Canaan. Arriving at Shechem and Bethel, he worshiped Jehovah, and at Shechem received a second promise that all the land which he could view would belong to his posterity. For a while he dwelt between Bethel and Ai; then a famine arose and drove him into Egypt. Later, he returned to Bethel-Ai considerably richer than when he started out. This very increase in possessions became the occasion for Abram's separation from Lot, who moved to Sodom. Abram himself moved southward and located at Hebron, building there an altar to the Lord.

Some time later Lot was captured and carried away by Amraphel and his forces. There was nothing for Abram to do but follow after and rescue him. For this Melchizedek, "priest of the Most High God," blessed him. Refusing the proffered rewards of Sodom, he was blessed of God with a solemn covenant and the promise of an heir.

Not waiting until the promised heir arrived, Sarai gives her maid to Abram to wife, and of her is born one son, Ishmael. Thirteen years after

this a new promise is given to Abram, and at this time his name is changed to Abraham and his wife's to Sarah. At Mamre three strangers visit and are entertained by him. They turn out to be heavenly visitors and assure Abraham that Sarah shall have a son.

In the meanwhile Sodom has so increased in wickedness that her doom is announced. Perplexed over the seeming injustice of the situation, and insisting that the Judge of all the earth must do right, Abraham undertakes to intercede for the city. In so doing he reveals his faith in the absolute justice of God.

In course of time Isaac arrived, the son of promise, through whom the promises were to be realized. The child grew in strength and was in every way a worthy lad. Then came that final and grand testing of the patriarch's faith. "Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." How intense the struggle within, how black the outlook for his faith, we may never know, though the account is written with touching simplicity and grace; but he resolutely ascended Mount Moriah, tied his son to the altar and lifted the knife. Then it was that God intervened. A ram was substituted, Isaac restored to be raised a living sacrifice to Jehovah, and human sacrifice abandoned. Following this was a final renewing of the original promise.

Prosaic as a mere recital of events always seems, there is high poetry here. Here is the great idealist of his day living in a dream, living for a dream; a pilgrim and a wanderer with no settled habitation who yet looked for a city which had foundations, "whose builder and maker is God," who died "not having received the promises but having seen them and greeted them from afar."

The significance of Abraham, apart from his venture of faith, lies in the expanding outlook he gave to posterity. For that expectation of a countless host, covenanted under God to be a blessing to the whole earth, grew into the Messianic hope of Israel, a hope that the will of Jehovah shall some day be known and done by all the ends of the earth, a hope that inspires the living Israel in some form or other today. That hope was transmuted by Christ into the ideal of the living kingdom he came to establish; and in the ongoing life of that kingdom we today live and move and have our being; for its advancement we joyfully labor, seeing its consummation afar off, throwing our lives away in satisfied anticipation of its ultimate victory.

ABRAHAM

A Man of Faith, Who Came from His Far-off Home to the Highlands of Judea, There to Become the Founder of a Great Nation

THE CALL OF ABRAM AND HIS RESPONSE

Abram Journeys to Canaan

NOW the Lord said to Abram: "Get thee out of thy country, and from thy kindred, and from thy father's house, to a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."

So Abram departed, as the Lord had spoken to him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran.[1] And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that were born to them in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land to the place of Shechem,[2] to the oak of Moreh. And the Canaanite was then in the land.

And the Lord appeared to Abram, and said, "To thy family will I give this land": and there built he an altar to the Lord, who appeared to him.

And he removed from thence to the mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east: and there he built an altar to the Lord, and called upon the name of the Lord. And Abram journeyed, going on still toward the South.

CARAVAN OF ABRAHAM

From a painting by James J. Tissot

Abraham's journey was in reality a tribal migration. Here is the barren, twisted, and treeless landscape. Here is the long line of camels, and here are the flocks. In the foreground rides the leader, possibly Abraham himself, and immediately behind sways the precious cargo of his wives and children in the great cylinder-like tents. When the caravan halts, the cylinder will collapse sideways, and out will step Sarah and the other feminine members of the household.

Famine Drives Abram to Egypt

And there was a famine[3] in the land; and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. And Pharaoh dealt well with Abram: and he had sheep, and oxen, and asses, and menservants, and maidservants and camels. And Pharaoh commanded his men concerning him; and they brought him on the way, and his wife, and all that he had.

And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South. And Abram was very rich in cattle, in silver, and in gold.

Abram Gives Lot the Better Part

And he went on his journeys from the South even to Beth-el, to the place where his tent had been at the beginning, between Beth-el and Ai, to the place of the altar, which he had made there at first: and there Abram called on the name of the Lord.

And Lot also, who went with Abram, had flocks, and herds,

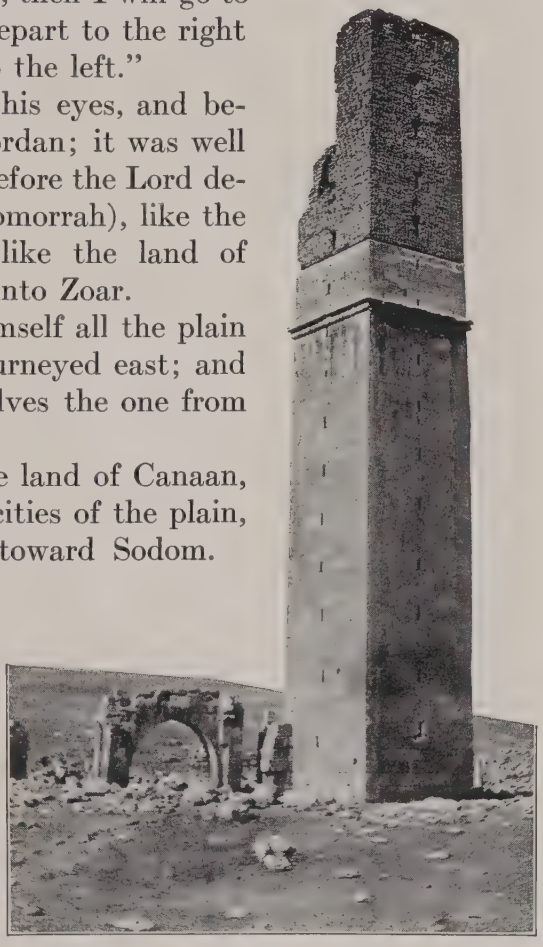
and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle.

And Abram said to Lot[4]: "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

And Lot lifted up his eyes, and beheld all the plain of Jordan; it was well watered everywhere (before the Lord destroyed Sodom and Gomorrah), like the garden of the Lord, like the land of Egypt, as thou goest unto Zoar.

So Lot chose for himself all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other.

Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom.



RUINS OF HARAN

Courtesy of Professor George L. Robinson, D.D.

Haran, in northwestern Mesopotamia, was once a great city on the trunk caravan line between Babylon and the west. The beautiful stone tower surmounted by its addition of rude bricks furnishes a scale by which to measure past and present civilizations. The site of Abraham's former home is now a bleak and barren desolation.

©*Keystone View Co.*

GENERAL VIEW OF HEBRON

Hebron looks as old as it really is, the oldest city in Palestine. Huddled, swarming, unsavory, fanatical, it is the last outpost of civilization southward, on the edge of the Bedouin's desert. When Abraham came this way with his flocks, he avoided the town and pitched his tent a mile or more to the northwest, by the oaks of Mamre. He loved not the bustling town; rather the rustling leaves in the cool of the day, and the stars of the covenant at night.

Hebron is picturesquely situated in a narrow valley, surrounded by rocky hills. The main quarter of the town, surmounted by the venerable walls of the Mosque, lies on the eastern slope. This Mosque, formerly a Crusaders' church, is built over the cave of Machpelah.

© E. N. Newman

STREET SCENE IN HEBRON

The city of Hebron lives from age to age because it is an economic necessity. Hither the nomad tribesmen come to buy the things that civilization can give them in exchange for the gifts of the desert. To Hebron the Bedouins bring skins, butter, wool, charcoal; from Hebron they take grain, shoes, goatskin water bottles, kerosene, firearms and the trinkets of glass and brass and silver that their women love. In the darkness of these stone bazars under the vaulted streets the merchandising goes on and the strange-looking, brightly dressed crowds come and go as long as the sun is up. With vanishing daylight the swarms also vanish and Hebron sleeps all night in utter darkness.

What a procession of great men have trod these crowded ways! Hittite adventurers, Abraham and his train, Isaac and Jacob, Joshua and Caleb, David the outlaw, and David the king. In the gate Joab slew Abner; by the pool David hung up the head and hands of the murderers of Ishbosheth; in its dark dungeon-like houses the rebellion of Absalom was planned and consummated, and past its walls have tramped the armies of all the centuries, from the days of Amraphel to Judas Maccabeus, the Crusaders and Allenby.

Now the men of Sodom were wicked and sinners against the Lord exceedingly. And the Lord said to Abram, after Lot was separated from him, "Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy family forever. And I will make thy family as the dust of the earth: so that if a man can number the

THE KINGS OF THE FIVE GREAT CITIES

From a painting by James J. Tissot

dust of the earth, then shall thy family also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it to thee."

And Abram moved his tent, and came and dwelt by the oaks of Mamre, which are in Hebron, and built there an altar to the Lord.

Four Kings Make War Against Five

After Abram had settled in his new home, war broke out between four powerful kings of the east and five local kings. Two of the local kings, the kings of Sodom and Gomorrah, were defeated. Lot, who was now living in Sodom, was carried away by the victorious kings of the east.

LOT IS CAPTURED AND IS RESCUED

Now the vale of Siddim was full of pitch pits; and the kings of Sodom and Gomorrah fled, and fell there, and they that remained fled to the mountain. And they [the Kings of the East] took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And

© *The Rau Art Studios*

THE JORDAN NEAR DAN

From the cave under the hill on which the spectator stands, the powerful Jordan bursts and rushes away down its narrow bed with the swiftness of a mill-race. Springs like this have always excited the wonder of man and have always been sanctuaries. They have likewise attracted settlers. The earliest Biblical town here was called Laish; later, Dan, from the tribe that destroyed and rebuilt it. Dan was the most northern city of Israel as Beersheba was the southernmost; hence the Biblical phrase denoting the entire extent of Palestine, "from Dan to Beersheba."

MELCHIZEDEK'S BLESSING

From a painting by James J. Tissot

The artist has here dramatized the veneration of Abraham for this ancient priest and the God whom he represented. In the simple altar and its trappings he has suggested much more than this, for on the embroidered altar cloth he has placed the Star of David with an inscribed cross, and for the cup of the drink offering he has given us a chalice. In this way he has reminded us of the belief of the early church that Melchizedek was a prototype of Christ, and Abraham's offering a prophecy of the Eucharist.

they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed. And there came one that had escaped, and told Abram the Hebrew.

And when Abram heard that his nephew was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued them to Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them to Hobah,[5] which is on the left hand of Damascus. And he brought back all the goods, and also brought back his brother Lot, and his goods, and the women also, and the people.

And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and the kings that were with him at the vale of Shaveh.

ABRAM IS BLESSED BY A KING

And Melchizedek [King of Righteousness], king of Salem, brought forth bread and wine: and he was the priest of God Most High.[6] And he blessed him, and said, "Blessed be Abram of God Most High, possessor of heaven and earth: and blessed be God Most High, who hath delivered thine enemies into thy hand." And Abram gave him a tenth of all.

ABRAM RESTORES THE SPOIL OF BATTLE

And the king of Sodom said to Abram, "Give me the persons and take the goods to thyself."

And Abram said to the king of Sodom, "I have lifted up my hand to the Lord, God Most High, the possessor of heaven and earth, that I will not take a thread nor a shoelatchet, and that I will not take anything that is thine, lest thou shouldst say, 'I have made Abram rich': save only that which the young men have eaten, and the portion of the men which went with me; let them take their portion."

THE REWARD OF AN HEIR

God Makes a Covenant with Abram

After these things the word of the Lord came to Abram in a vision, saying, "Fear not, Abram: I am thy shield, and thy exceeding great reward."

And Abram said, "Lord God, what wilt thou give me, seeing I am childless, and he that shall be possessor of my house is my servant Eliezer of Damascus?" And Abram said, "Behold, to me thou hast given no child: and, lo, one born in my house is mine heir."

And, behold, the word of the Lord came to him, saying,

"This man shall not be thine heir; but he that shall be thine own son shall be thine heir."

And the Lord brought him forth abroad, and said, "Look now toward heaven, and number the stars, if thou be able to number them": and he said to him, "So shall thy family be."

And Abram believed in the Lord; and the Lord counted it to him for righteousness. And he said to him, "I am the Lord who brought thee out of Ur of the Chaldees, to give thee this land to inherit it."

And Abram said, "Lord God, whereby shall I know that I shall inherit it?"

And the Lord said to him, "Take me a heifer three years old, and a she-goat three years old, and a ram three years old, and a turtle dove, and a young pigeon."[7]

And he took all these, and divided them in the midst, and laid each half over against the other: but the birds divided he not. And the birds of prey came down upon the carcasses, and Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him.

And the Lord said to Abram: "Know of a surety that thy family shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. And in the fourth generation they shall come hither again: for the iniquity of the Amorite is not yet full."

And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a flaming torch that passed between these pieces. In that same day the Lord made a covenant with Abram, saying, "To thy family have I given this land, from the river of Egypt[8] to the great river, the river Euphrates."

These were the ideal, not the actual limits of the Hebrew realm.

HAGAR FINDS REFUGE IN THE SOUTHERN WILDERNESS
From a painting by Philip Calderon

Hagar and Ishmael

Now Sarai Abram's wife had no children. And she had a handmaid, an Egyptian, whose name was Hagar. And Sarai took Hagar, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. But Sarai dealt harshly with her, and she fled from her face.

And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur.[9] And he said, "Hagar, Sarai's handmaid, whence camest thou? and whither goest thou?" And she said, "I flee from the face of my mistress Sarai." And the angel of the Lord said to her: "Return to thy mistress, and submit thyself under her hands. I will multiply thy family exceedingly, that it shall not be numbered for multitude. Behold, thou shalt have a son

and shalt call his name Ishmael [May God Hear], because the Lord hath heard thy affliction. And he shall be as a wild man; his hand shall be against every man, and every man's hand against him; and he shall dwell over against all his brethren."

And she called the name of the Lord that spoke to her, "Thou God Seest": for she said, "Have I even here looked after him that seeth me?"

And Hagar bore Abram a son: and Abram called the name of his son Ishmael.

God's Covenant Is Renewed

And when Abram was ninety and nine years old, the Lord appeared to Abram, and said to him:

"I am God Almighty; walk before me, and be thou perfect.
And I will make my covenant between me and thee.
And will multiply thee exceedingly."[10]

And Abram fell on his face; and God talked with him, saying:

"As for me, behold, my covenant is with thee,
And thou shalt be a father of many nations.
Neither shall thy name any more be called Abram,
But thy name shall be Abraham [Father of a Multitude];
For the father of many nations have I made thee.
And I will make thee exceeding fruitful,
And I will make nations of thee,
And kings shall descend from thee.
And I will establish my covenant between me and thee
And thy family after thee throughout their generations
For an everlasting covenant,
To be a God to thee and to thy family after thee.
And I will give to thee, and to thy family after thee,
The land wherein thou art a stranger, all the land of Canaan,
For an everlasting possession; and I will be their God."

ABRAHAM AND SARAH

From a painting by James J. Tissot

The interest of this picture lies in its realism and in its dramatic quality. Here is presented the simple life of the nomad—his tent of goat's hair, his rugs spread upon the ground, the absence of all the trappings and household gear that accompany our civilization. The human element is uppermost. Abraham is on the defensive and is nervously explaining his position and the reasons therefor. Sarah, the jealous wife, is unconvinced. She looks straight at him with unflinching eyes, not unconscious of her beauty and her power.

And God said to Abraham, "Thou shalt keep my covenant, therefore, thou, and thy family after thee, throughout their generations."

The Birth of Isaac Is Promised

And God said to Abraham: "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah [Princess] shall her name be. And I will bless her, and also give thee a son of her: yea, I will bless her, and she shall be a mother of nations."

Then Abraham fell upon his face, and laughed, and said in his heart, "Shall a child be born to one a hundred years old?"

And Abraham said to God, "O that Ishmael might live before thee!"

And God said: "Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac [Laughter]: and I will establish my covenant with him for an everlasting covenant, and with his family after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall be his sons, and I will make him a great nation. But my covenant will I establish with Isaac."

God's Promise Is Confirmed by Angels

And the Lord appeared to him by the oaks of Mamre, as he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and, lo, three men stood opposite him: and when he saw them, he ran to meet them from the tent door, and bowed himself to the earth and said, "My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: let now a little water be fetched, and wash your feet, and rest yourselves under the tree; and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: forasmuch as ye are come to your servant."[11]

And they said, "So do, as thou hast said."

And Abraham hastened into the tent to Sarah, and said, "Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth."

And Abraham ran to the herd, and fetched a calf tender and good, and gave it to the servant; and he hastened to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they ate.

And they said to him, "Where is Sarah thy wife?"

And he said, "Behold, in the tent."

And the angel said, "Lo, Sarah thy wife shall have a son." And Sarah heard it in the tent door, which was behind him.

ABRAHAM AND THE THREE MESSENGERS

From a painting by Émile Lévy

Under the dense shade of the fig tree Abraham entertains angels unawares. Beyond are the flocks, indicative of his wealth. In the darkness of the tent, only dimly discerned, is the head-dress of Sarah. The angel is here promising a son to the incredulous patriarch.

THE REVELATION OF GOD'S JUSTICE

Abraham Intercedes for the Righteous

And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

And the Lord said: "Shall I hide from Abraham that which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, that they may keep the way of the Lord, to do justice and judgment; that the Lord

may bring upon Abraham that which he hath spoken of him." And the Lord said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the report of it, which is come to me; and if not, I will know."

And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

Then Abraham drew near, and said: "Wilt thou consume the righteous with the wicked? Perhaps there are fifty righteous within the city: wilt thou consume and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from thee: shall not the Judge of all the earth do right?"

And the Lord said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake."

Then Abraham answered and said: "Behold now, I have taken upon me to speak to the Lord, who am but dust and ashes: perhaps there shall lack five of the fifty righteous; wilt thou destroy all the city for lack of five?"

And the Lord said, "If I find there forty and five, I will not destroy it."

Then he spoke to him yet again, and said, "Perhaps there shall be forty found there."

And the Lord said, "I will not do it for the forty's sake."

Then he said, "Oh, let not the Lord be angry, and I will speak: perhaps there shall be thirty found there."

And the Lord said, "I will not do it, if I find thirty there."

Then he said, "Behold now, I have taken upon me to speak to the Lord: perhaps there shall be twenty found there."

And the Lord said, "I will not destroy it for the twenty's sake."

Finally he said, "Oh, let not the Lord be angry, and I will speak but this once: perhaps ten shall be found there."

And the Lord said, "I will not destroy it for ten's sake."

ABRAHAM PLEADS FOR SODOM AND GOMORRAH
From a painting by Johann W. Schirmer

And the Lord went his way, as soon as he had left off communing with Abraham: and Abraham returned to his place.

Lot Is Warned to Escape from Sodom

And the angels came to Sodom at evening; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face to the earth; and he said: "Behold now, my lords, turn aside, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your way."

And they said, "Nay; but we will abide in the street all night."

THE FLIGHT OF LOT

From a painting by Rubens

The artist has personified the divine indignation in the form of Furies throwing firebrands into Sodom; and the divine mercy as lovely angels urging forward to a place of safety the reluctant Lot and his family.

And he urged them greatly; and they turned in to him, and entered into his house; and he made them a feast, and baked unleavened bread, and they ate.

And the angels said to Lot: "Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whomsoever thou hast in the city; bring them out of the place: for we will destroy this place, because the cry of them has grown great before the Lord; and the Lord hath sent us to destroy it."

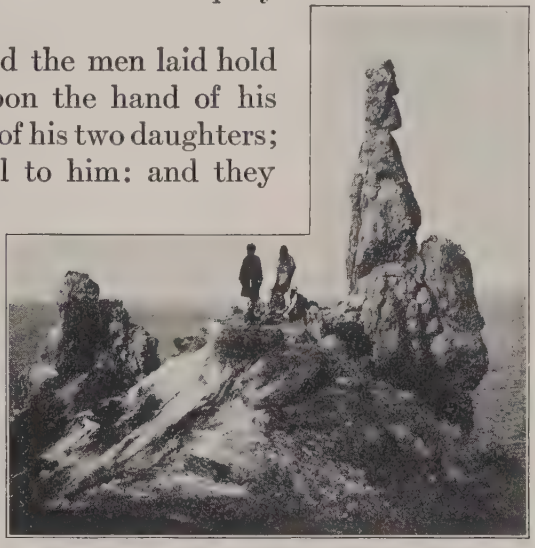
And Lot went out, and spoke to his sons-in-law, who married his daughters, and said, "Up, get you out of this place; for the Lord will destroy the city." But he seemed to his sons-in-law as one that mocked.

And when the morning arose, then the angels hastened Lot, saying, "Arise, take thy wife, and thy two daughters who are here; lest thou be consumed in the iniquity of the city."

But he lingered; and the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful to him: and they brought him forth, and set him outside the city.

And it came to pass, when they had brought them forth abroad, that he said, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

And Lot said to them: "Oh, not so, my



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"LOT'S WIFE" ON THE SHORE OF THE DEAD SEA

There are many fantastic shapes on the wild shores of the Dead Sea. This weird formation of rock salt has impressed the imagination of the Bedouins, ever ready to localize the stories of the past, and they have named it "Lot's Wife." It has never before been photographed.

BURNING OF SODOM

From a painting by Corot

Corot has here dramatized three aspects of the tragedy: the terror of the burning city, suggested by the drifting clouds of smoke and flame and the shuddering form of Lot's daughter; the unwillingness of Lot's wife to sever the ties that held her to the pleasant but wicked home; and Lot's consciousness of divine guidance as in haste he leaves the doomed city for the untried wilderness.

lord: behold now, thy servant hath found favor in thy sight, and thou hast magnified thy mercy, which thou hast shown to me in saving my life; and I cannot escape to the mountain, lest evil overtake me, and I die; behold now, this city is near to flee to, and it is a little one. Oh, let me escape thither (is it not a little one?) and my soul shall live."

And he said to him: "See, I have accepted thee concerning this thing also, that I will not overthrow this city of which thou hast spoken. Haste thee, escape thither; for I cannot do anything till thou be come thither." Therefore the name of the city was called Zoar [Little].

Sodom and Gomorrah Are Destroyed

The sun was risen upon the earth when Lot came to Zoar. Then the Lord rained upon Sodom and upon Gomorrah

brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain and all the inhabitants of the cities, and that which grew upon the ground. But Lot's wife looked back from behind him, and she became a pillar of salt.

And Abraham got up early in the morning to the place where he had stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the land went up as the smoke of a furnace.

And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt.

THE FAITH OF ABRAHAM

Abraham Loses and Regains Sarah

And Abraham journeyed from thence toward the south country, and dwelt between Kadesh and Shur, and sojourned in Gerar.

And Abraham said of Sarah his wife, "She is my sister"; and Abimelech king of Gerar sent, and took Sarah.

But God came to Abimelech in a dream by night, and said to him, "Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife."

But Abimelech said: "Lord, wilt thou slay also a righteous nation? Said he not to me, 'She is my sister'? and she, even she herself said, 'He is my brother': in the integrity of my heart and innocency of my hands have I done this."

And God said to him in a dream: "Yea, I know that thou didst this in the integrity of thy heart; now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine."

Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. Then Abimelech called Abraham, and said to him, "What hast thou done to us? and wherein have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds to me that ought not to be done."

GRAIN PITS OF KING ABIMELECH

Courtesy of Professor G. L. Robinson, D.D.

Underground storage chambers near Gerar, in which are hidden the scanty and variable harvests of this semi-arid South Country.

And Abimelech said to Abraham, "What sawest thou, that thou hast done this thing?"

And Abraham said: "Because I thought, 'Surely the fear of God is not in this place; and they will slay me for my wife's sake.' And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. And it came to pass, when God caused me to wander from my father's house, that I said to her, 'This is thy kindness which thou shalt show me; at every place whither we shall come, say of me, 'He is my brother.'"

And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them to Abraham, and restored him Sarah his wife.

And Abimelech said, "Behold, my land is before thee: dwell where it pleaseth thee." And to Sarah he said, "Behold, I have given thy brother a thousand pieces of silver: and before all men thou shalt be righted." Thus she was righted.

SARAH SENDS HAGAR AWAY

From a painting by James J. Tissot

A drama of jealousy. The imperious first wife will brook no rival, and the secondary wife has no defender.

Isaac Is Born; Hagar and Ishmael Are Sent Away

And the Lord visited Sarah as he had said. And a child was born to Sarah, according as the Lord had promised, and Abraham called the name of his son, Isaac [Laughter].

And Sarah said:

"God hath made me to laugh.
Every one that heareth will laugh with me.
Who would have said to Abraham,
That Sarah should nurse children!
For I have borne him a son in his old age."

And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking. Wherefore she said to Abraham, "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac."

HAGAR SENT AWAY
From a painting by Il Guercino

And the thing was very grievous[12] in Abraham's sight because of the lad. And God said to Abraham: "Let it not be grievous in thy sight because of the lad, and because of thy handmaid; in all that Sarah saith to thee, hearken to her voice, for in Isaac shall thy family be called. And also of the son of the handmaid will I make a nation, because he is thy son."

And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it to Hagar, putting it on her shoulder, and the child, and sent her away: and she departed and wandered in the wilderness of Beer-sheba. And the water in the bottle was spent, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, "Let me not look upon the death of the child." And she sat over against him, and lifted up her voice, and wept.

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The Luxembourg, Paris

I-29

ISHMAEL

From a painting by J. P. Cazin

And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said to her: "What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thy hand; for I will make him a great nation."

And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

And God was with the lad, and he grew, and he dwelt in the wilderness, and became an archer.[13] And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

(Ishmael had twelve sons and one daughter. The Bedouins of Arabia are said to be his descendants, and revere him as the Jews do Abraham.)

And these are the years of the life of Ishmael, a hundred and thirty and seven years: and he gave up the ghost and died, and was gathered to his people.

And they dwelt from Havilah to Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.

Abraham Makes a Covenant of Friendship

A covenant between man and man in patriarchal times was a most binding obligation. There were various forms of covenant but it often consisted, as in this case, of a solemn oath combined with a pledge of observance.

And it came to pass at that time, that Abimelech and Phicol, the captain of his host, spoke to Abraham, saying: "God is with thee in all that thou doest: now therefore swear to me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done to thee, thou shalt do to me, and to the land wherein thou hast sojourned."

And Abraham said, "I will swear."

And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

And Abimelech said, "I know not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but today."

And Abraham took sheep and oxen, and gave them to Abimelech; and they two made a covenant. And Abraham set seven ewe lambs of the flock by themselves.

And Abimelech said to Abraham, "What mean these seven ewe lambs which thou hast set by themselves?"

MODERN BEERSHEBA

In this arid land to quarrel and to lose possession of the watering place was to seal the fate of the tribe. Hence from earliest days Beersheba was a sanctuary—a place not to be violated. About it as in this picture the flocks have gathered every day for five thousand years. Essential to Abraham, the wells were indispensable to Allenby in the Great War. Twenty-four hours after capturing Beersheba, Allenby's gasoline pumps were supplying four hundred thousand gallons of water a day to his famished troops.

And Abraham said, "These seven ewe lambs shalt thou take of my hand, that they may be a witness to me, that I have dug this well."

Wherefore he called that place Beer-sheba [Well of the Oath]:[14] because there they swore both of them. So they made a covenant at Beer-sheba: and Abimelech rose up, and Phicol, the captain of his host, and they returned into the land of the Philistines.

And Abraham planted a tamarisk tree in Beer-sheba, and called there on the name of the Lord, the Everlasting God. And Abraham sojourned in the land of the Philistines many days.

Abraham's Faith Is Tested

And it came to pass after these things, that God proved Abraham, and said to him, "Abraham!"

And he said, "Here am I."

And he said: "Take now thy son,[15] thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and rose up, and went toward the place of which God had told him.

On the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said to his young men, "Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to you."

And Abraham took the wood of the

ABRAHAM'S SACRIFICE

From a painting by Rembrandt

Rembrandt has here visualized an insight, a revelation. The fact that Abraham is not looking at the angel indicates that the message proclaiming the end of human sacrifice for the Hebrew has come straight from God to his own soul.

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THE TESTING OF ABRAHAM
From a painting by Fritz von Uhde

burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spoke to Abraham his father, and said, "My father!"

And he said, "Here am I, my son."

And he said, "Behold, the fire and the wood: but where is the lamb for a burnt offering?"

And Abraham said, "God will himself provide a lamb for a burnt offering, my son": so they went both of them together.

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called to him out of heaven, and said, "Abraham! Abraham!"

And he said, "Here am I."

And he said, "Lay not thy hand upon the lad, neither do thou anything to him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the place of his son. And Abraham called the name of that place Jehovah-jireh [God Will Provide]: as it is said to this day, "In the mount of the Lord it shall be provided."

And the angel of the Lord called to Abraham out of heaven a second time, and said: "By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son: that

In blessing I will bless thee,
And in multiplying I will multiply thy family,
As the stars of the heavens and as the sand which is upon the seashore;
And thy family shall possess the cities of their enemies;

And in thy family shall all the nations of the earth be blessed;
Because thou hast obeyed my voice."

So Abraham returned to his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

HOW SEEMED IT TO THE LAD?

How seemed it to the lad,
As down Moriah's slope they slowly went,
They who had glimpsed th' eternal plan of God?
Behind, the pressure of encircling cords,
The vision of a sacrificial knife,
And dying ashes upon altar stones.
Before, a life that nevermore might be,
The glad, free life of sunny-hearted youth—
For he had looked into the face of death.

How seemed it to the lad,
When at the mountain's base they ran to meet
And welcome back the chieftain and his son?
Marked they upon his brow a graver shade?
Within his eyes a stronger, clearer light,
As panoplied with power beyond his own?
And said they, under breath, from man to man,
The while they passed along the homeward way,
"The prince has seen—has seen and talked with God!"

How seemed it to the lad,
When for his mother's greeting low he knelt,
And felt her welcoming kiss upon his cheek?
Oh, did she see, with tender mother-sight,
A change had come? And think you that he told
The tale to her? Or did he hold it close,
Too sacred for the common speech of earth,
While dimly seeing through the mist of years,
In one great Sacrifice, the type fulfilled?

Abraham Purchases a Burial Place for Sarah

And Sarah was a hundred and seven and twenty years old: these were the years of the life of Sarah. And Sarah died in Kiriath-arba [Hebron], in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

TOMB OF THE PATRIARCHS AT HEBRON

Truly this is a sacred spot, hallowed by the veneration of generations of men. Beneath this building is the cave of Machpelah, purchased by Abraham from Ephron the Hittite. The building stands for two races. In the lower courses one sees the finely fashioned masonry of the Herodian age, reflecting the veneration of the Hebrew for his ancestral patriarch; and in the whitewashed and partly ruined second story built by Arabs, one recognizes the claim of the Moslems that Abraham was likewise their ancestor. Up to the establishment of the British mandate none but the faithful might enter here.

And Abraham rose up from before his dead, and spoke to the children of Heth,[16] saying, "I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight."[17]

And the children of Heth answered Abraham, saying to him, "Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchers bury thy dead; none of us shall withhold from thee his sepulcher, but that thou mayest bury thy dead."

TOMB OF SARAH AT HEBRON

From a photograph, American Colony, Jerusalem

Behind bars and locks appears the cenotaph of the ancestress of the Hebrews. This false tomb of masonry is covered with a tapestry of green silk, magnificently embroidered in gold. In the zigzag bands is blazoned a wonderfully ornamental text, a verse of the Koran in the Arabic character, while on the floor are candlestick and lampholder which symbolize perpetual devotion.

And Abraham rose up and bowed himself to the people of the land, even to the children of Heth. And he communed with them, saying: "If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron, the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it to me for a possession of a burying place."

Now Ephron was sitting in the midst of the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, "Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the

INTERIOR OF THE TOMB OF THE PATRIARCHS, HEBRON

Built in the sixth century as a Christian church; rebuilt in the twelfth century by the Crusaders; captured in 1187 by Saladin and transformed into a mosque. In the cave below are buried Abraham, Isaac, Jacob, Sarah, Rebekah and Leah.

presence of the sons of my people give I it thee: bury thy dead."

And Abraham bowed himself down before the people of the land. And he spoke to Ephron in the audience of the people of the land, saying, "But if thou wilt, I pray thee, hear me; I will give the price of the field; take it of me, and I will bury my dead there."

And Ephron answered Abraham, saying to him, "My lord, hearken to me: a piece of land worth four hundred shekels of silver, what is that between me and thee? bury therefore thy dead."

And Abraham hearkened to Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of

the children of Heth, four hundred shekels of silver, current money with the merchant.[18]

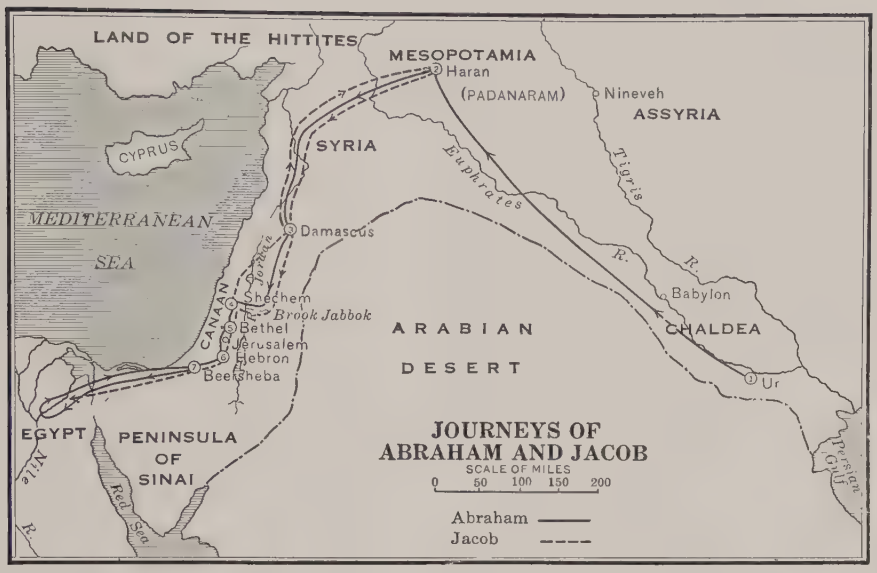
So the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the border thereof round about, were made sure to Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of the city.[19]

And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre, in the land of Canaan. And the field, and the cave that is therein, were made sure to Abraham for a possession of a burying place by the children of Heth.

THE SUMMARY OF ABRAHAM'S LIFE

Abraham was a great father of many people:
In glory there was none like unto him;
Who kept the Law of the Most High,
And was in covenant with him;
He established the Covenant in his own flesh,
And when he was proved, he was found faithful.
Therefore he assured him by an oath
That he would bless the nations in his family,
And that he would multiply him as the dust of the earth,
And exalt his family as the stars,
And cause him to inherit from Sea to Sea,
And from the River unto the utmost parts of the earth.

—*From "The Praise of Famous Men," by Sirach*



THE LANDS OF THE PATRIARCHS

Natural features determine the movements of men and tribes. The insistent facts on this map are, first, the Arabian desert, the northern limit of which is indicated by the dotted line from the Persian Gulf on the east to a finger of the Red Sea on the west. This desert is forbidden land. A man rich in flocks, like Abraham, would never attempt to cross it.

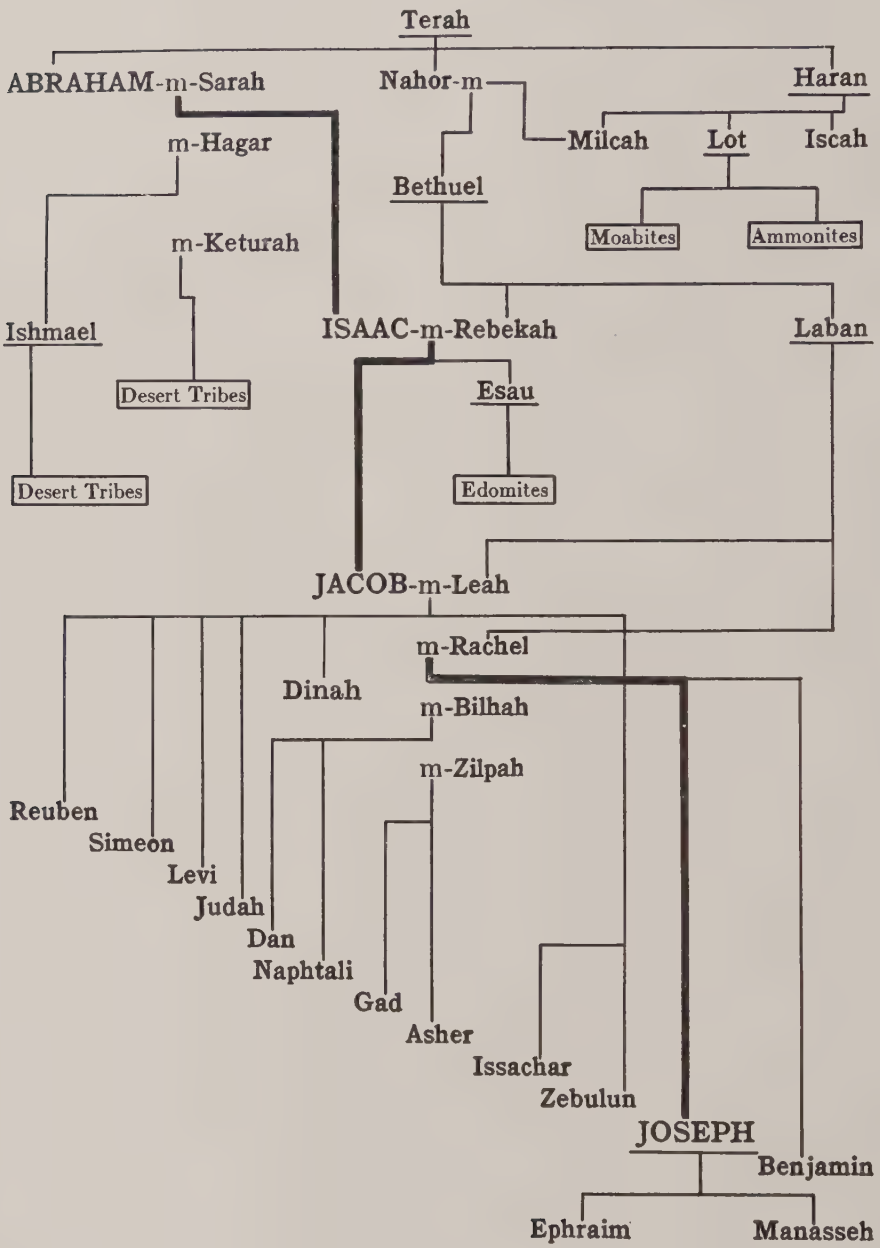
The second important fact is the distribution of water. The Euphrates and Tigris Rivers keep green the Babylonian plain. In Upper Mesopotamia the rainfall is sufficient to produce grass for flocks. This grassy region extends westward into Syria, then follows the Orontes River southward to its source in the Lebanon Mountains above Damascus. Damascus itself lies in an oasis formed by streams. South from Damascus stretches the high plateau of the Hauran suitable for grain as well as for grass. The lower mountains of the land of Canaan are easily traversed and are well supplied with herbage.

These physical facts determine the line of Abraham's migration. In going from Ur (1) to the land of Canaan, Abraham would avoid the farm lands of Chaldea and would follow the Euphrates to Haran (2); he would cross the Euphrates by the old caravan route to Carchemish. Passing Damascus (3), he would reach the Brook Jabbok, follow its steeply descending valley to the Jordan, and climb again to Shechem (4), in the western highlands. From that point on he would pass along the main watershed by Bethel (5), Jerusalem, Hebron (6), to Beersheba (7), the southern limit of pasturage on the edge of the desert of Sinai.

Jacob would use approximately the same route for his journeys, in the following order: Hebron (6), Bethel (5), Shechem (4); thence to Damascus (3), by one of two routes, and on to Haran (2), his objective. On the return we know that he followed Abraham's route via Damascus and the Brook Jabbok to Shechem.

The journey of both Abraham and Jacob from Beersheba to Egypt and return would necessarily be by the present day caravan route.

THE FAMILIES OF THE PATRIARCHS



ISAAC

Child of Promise, Son of the Covenant

HERE comes the bride! A caravan of nodding camels has just halted, and a graceful maiden, easily alighting, veils herself modestly in homage to her future lord; and though she has traveled hundreds of miles to this, her bridal, she is as lovely and as radiant as a bride may be. "And Isaac brought her into his mother's tent and she became his wife and he loved her."

A most fortunate fellow this ancient bridegroom! In fact a little too fortunate. The long expected child of promise, the son and symbol of the Divine Covenant, the living hope of the race to come, he was naturally the beloved and shielded son of wondering and adoring parents. Almost every important thing in life was done *for* him. The result was, he grew into a generous, trustful, simple-hearted man, as easy to deceive as the beloved Vicar of Wakefield.

Once his life had nearly ended in blood. That was when that grand old father of his took him up into a mountain of Moriah to offer him up in a supreme sacrifice of devotion to Jehovah. But that near-tragedy changed to a new glory when Abraham learned that the child of his own love was likewise the beloved of Jehovah; and he took him back with him, now doubly precious, to be raised a living sacrifice "wholly acceptable unto the Lord."

And now, this bridal that we have just witnessed is again the work of that splendid father who, though old and stricken in years, would not depart hence until he had seen this son properly established as husband and father, as well as the head and leader of the tribe. And so, unwilling to let Isaac himself go on that long and perilous journey to Haran, he had commissioned his trusted servant Eliezer to seek among the daughters of his own people a maiden suitable for his son.

Eliezer was strong in his loyalty, a devout man, with an uncommon amount of good sense. He believed in seeking the help and guidance of the Lord in his enterprise, and at the same time in doing all that shrewdness and good sense prompted as necessary to bring the adventure to success. So he took with him ten camels when two or three would have been all that were necessary, provided himself with a plentiful supply of valuable and attractive jewelry and all that might be needed to entice the eye and heart of a maiden, as well as impress her family with the advantage of the proposed match. His plan was good, and his execution better.

Arrived at the village of Nahor, he prayed that the Lord God of his master would send him good speed that day, and proposed, as a sign, that

the maiden destined of the Lord for Isaac should be the one who would first offer him drink from the well at hand. That is to say, she should be ready and gracious in those womanly ministries so prized in the Orient, as well as beautiful to look upon.

And when Rebekah arrived "with her pitcher on her shoulder," and he saw that she "was very fair to look upon," and she, with ready grace and courtesy, said, "Drink, my lord," and, "I will draw for thy camels also," he felt in his heart that the Lord was indeed aiding him in his mission. Taking from his treasures a "gold ring of half a shekel weight, and two bracelets for her hands of ten shekels' weight of gold," he presented them to her; and she, accepting them with becoming grace, forthwith went her way to the home of her brother. "And it came to pass, when he saw the earring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, 'Thus spake the man unto me,' that he came unto the man. And he said, 'Come in, thou blessed of the Lord: wherefore standest thou without? for I have prepared the house, and room for the camels.'"

Wisely and tactfully, after the hospitalities of the home were extended and received, Eliezer made known the purpose of his visit, dwelling with quiet reserve upon the greatness and wealth of his master and the heritage that was to be the son's. With proper reluctance and due regard for good form, the members of the family hesitate, saying, "Let the damsel abide with us a few days, at least ten"; but Rebekah had fully made up her mind, and when questioned, said, "I will go." And we saw her, with equal grace, descend from her camel at the end of the journey and enter the tent of Isaac.

Too bad it is that Isaac should have been so deceived later by both Rebekah and Jacob; but we honor him for his unsuspecting heart, for his domestic devotion, for his faithful treasuring of the great promises that had come to him through his father Abraham, for his frank though futile effort to transmit them to his first-born, and for the generous manner in which he forgave Jacob and blessed him on the day of his departure for Paddan-aram, saying: "And God Almighty bless thee, and make thee fruitful, and multiply thee; that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham."

ISAAC

A Man of Peace Whom God Prospered

A STRANGE AND BEAUTIFUL COURTSHIP

Abraham's Servant Finds a Wife for Isaac

AND Abraham was old and well stricken in age, and the Lord had blessed Abraham in all things.

And Abraham said to his eldest servant,[20] who ruled over all that he had: "Put, I pray thee, thy hand under my thigh: and I will make thee swear by the Lord, the God of heaven and the God of the earth, that thou wilt not take a wife for my son of the daughters of the Canaanites,[21] among whom I dwell: but thou shalt go to my country, and to my kindred, and take a wife for my son Isaac."

And the servant said to him, "Perhaps the woman will not be willing to follow me to this land: must I needs bring thy son again to the land from whence thou camest?"[22]

And Abraham said to him: "Beware thou that thou bring not my son thither again. The Lord, the God of heaven, who took me from my father's house, and from the land of my kindred, and who spoke to me, and who swore to me, saying, 'To thy family will I give this land': he shall send his angel before thee, and thou shalt take a wife for my son from thence. And if the woman be not willing to follow thee, then thou shalt be clear from this my oath; only bring not my son thither again."

And the servant put his hand under the thigh of Abraham his master, and swore to him concerning the matter. And the servant took ten camels, of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, to the city of Nahor.

And he made his camels kneel down outside the city by a well of water at the time of evening, the time that women go out to draw water.

The Servant Meets Rebekah at the Well

And he said: "O Lord, the God of my master Abraham, send me, I pray thee, good speed this day, and show kindness to my master Abraham. Behold, I stand by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the damsel to whom I shall say, 'Let down thy pitcher, I pray thee, that I may drink': and she shall say, 'Drink, and I will give thy camels drink also': let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness to my master."

REBEKAH AT THE WELL
From an engraving by William Hilton

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, and she went down to the well, and filled her pitcher, and came up. And the servant ran

to meet her, and said, "Give me to drink, I pray thee, a little water from thy pitcher." And she said, "Drink, my lord": and she hastened, and let down her pitcher upon her hand, and gave him drink.

And when she had done giving him drink, she said, "I will draw water for thy camels also, until they have done drinking."

And she hastened, and emptied her pitcher into the trough, and ran again to the well to draw water, and drew for all his camels. And the man looked steadfastly on her; holding his peace, to know whether the Lord had made his journey prosperous or not.

And it came to pass, as the camels had done drinking, that the man took a golden ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; and said, "Whose daughter art thou? Tell me, I pray thee. Is there room in thy father's house for us to lodge in?"

And she said to him, "I am the daughter of Bethuel, the son of Milcah, whom she bore to Nahor." She said moreover to him, "We have both straw and provender enough, and room to lodge in."

And the man bowed his head, and worshiped the Lord.

And he said: "Blessed be the Lord, the God of my master Abraham, who hath not left destitute my master of his mercy and his truth: as for me, the Lord hath led me in the way to the house of my master's brethren."

And the damsel ran, and told them of her mother's house these things.

The Servant Obtains His Request

And Rebekah had a brother, and his name was Laban: and Laban ran out to the man, to the well. And it came to pass, when he saw the ring, and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, "Thus spoke the man to me," that he came to the man: and, behold, he stood by the camels at the well.

REBEKAH AND ELIEZER
From a painting by Murillo

And he said, "Come in, thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels."

And the man came into the house, and Laban ungirded his camels; and he gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.

And there was set food before him to eat: but he said, "I will not eat, until I have told mine errand."

And Laban said, "Speak on."

And he said: "I am Abraham's servant. And the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks and herds, and silver and gold, and men-servants and maidservants, and camels and asses. And Sarah, my master's wife, bore a son to my master when she was old: and to him hath he given all that he hath. And my master made me swear, saying, 'Thou shalt not take a wife for my son of the daughters of the Canaanites, in whose land I dwell: but thou shalt go to my father's house, and to my kindred, and take a wife for my son.' And I said to my master, 'Perhaps the woman will not follow me.' And he said to me, 'The Lord, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: then shalt thou be clear from my oath, when thou comest to my kindred; and if they give her not to thee, thou shalt be clear from my oath.'

"And I came this day to the well, and said: 'O Lord, the God of my master Abraham, if now thou do prosper my way which I go: behold, I stand by the well of water; and let it come to pass, that the maiden that cometh forth to draw water, to whom I shall say, Give me, I pray thee, a little water from thy pitcher to drink: and she shall say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the Lord hath appointed for my master's son.'

"And before I had done speaking in my heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down to the well, and drew water: and I said to her, 'Let me drink, I pray thee.' And she made haste, and let

National Non-Theatrical Motion Pictures, Inc.

ELIEZER ASKS FOR REBEKAH

down her pitcher from her shoulder, and said, 'Drink, and I will give thy camels drink also': so I drank, and she made the camels drink also. And I asked her, and said, 'Whose daughter art thou?' and she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him': and I put the ring upon her nose, and the bracelets upon her hands. And I bowed my head and worshiped the Lord, and blessed the Lord, the God of my master Abraham, who had led me in the right way to take my master's brother's daughter for his son. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left."

Then Laban and Bethuel answered and said, "The thing proceedeth from the Lord: we cannot speak to thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken."

And it came to pass, that, when Abraham's servant heard their words, he bowed himself to the earth and worshiped the Lord. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

Rebekah Departs with the Servant

And they ate and drank, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, "Send me away to my master."

But her brother and her mother said, "Let the damsel abide with us a few days, at the least ten; after that she shall go."

And he said to them, "Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master."

And they said, "We will call the damsel, and inquire of her."

So they called Rebekah, and said to her, "Wilt thou go with this man?"

And she said, "I will go." Then they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

And they blessed Rebekah, and said to her, "Our sister, be thou the mother of thousands of ten thousands, and let thy family possess the cities of those who hate them."[23]

So Rebekah arose, and her damsels, and they rode upon the camels, and followed the men: and the servant took Rebekah and went his way.

And Isaac came from the way of Beer-lahai-roi: for he dwelt in the land of the South. And Isaac went out to meditate

REBEKAH MEETS ISAAC BY THE WAY

From a painting by James J. Tissot

in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.

And Rebekah lifted up her eyes, and when she saw Isaac, she alighted from the camel. And she said to the servant, "What man is this who walketh in the field to meet us?"

And the servant said, "It is my master": so she took her veil and covered herself.

And the servant told Isaac all the things he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her. And Isaac was comforted after his mother's death.

The Death of Abraham

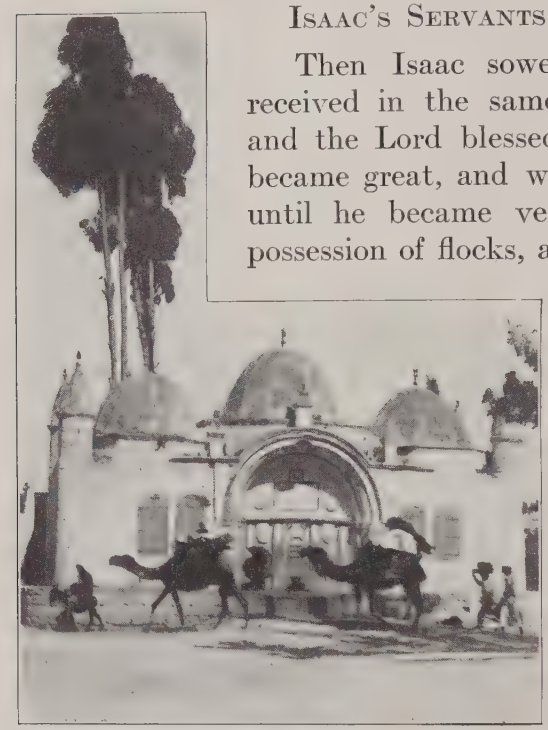
And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. And Abraham died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; the field which Abraham purchased of the children of Heth: there was Abraham buried, and Sarah his wife. And it came to pass after the death of Abraham, that God blessed his son Isaac.

ISAAC'S PROSPERITY

Famine Comes Among the Philistines

And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went to Abimelech king of the Philistines, to Gerar. And the Lord appeared to him, and said, "Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee; for to thee, and to thy family, I will give all these lands, and I will perform the oath which I swore to Abraham thy father; and I will make thy family to multiply as the stars of heaven, and will give to thy

family all these lands; and in thy family shall all the nations of the earth be blessed: because Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." And Isaac dwelt in Gerar.



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AN OLD WELL NEAR JOPPA

The well in the East was of prime importance as there were no other arrangements even in cities for a public water supply. To dig a well was a public benefaction. As the modern rich man founds a college or a public library, so the merchant prince of ancient days dug a well and built over it a memorial structure, a "Sebil." The well house in this picture on the high road from Joppa to Jerusalem was built by a certain Abu Nabout who also chose it as his burying place.

The village well was always the gathering place for the women and girls, whose immemorial task has been to draw water for their households. That is why Eliezer, the servant of Abraham, should seek a wife for Isaac beside a public well.

Isaac's Servants Dig Many Wells

Then Isaac sowed in that land, and received in the same year a hundredfold: and the Lord blessed him. And the man became great, and went forward, and grew until he became very great: for he had possession of flocks, and possession of herds, and a great household: and the Philistines envied him.

And Abimelech said to Isaac, "Go from us; for thou art much mightier than we."

And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. And Isaac dug again the wells of water, which they had dug in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after

the names by which his father had called them. And Isaac's servants dug in the valley, and found there a well of springing water. And the herdsmen of Gerar strove with Isaac's herdsmen, saying, "The water is ours": and he called the name of the well Esek [Contention]; because they strove with him.

And they dug another well, and strove for that also: and he called the name of it Sitnah [Enmity]. And he removed from thence, and dug another well; and for that they strove not: and he called the name of it Rehoboth [Room]; and he said, "For now the Lord hath made room for us, and we shall be fruitful in the land."

And he went up from thence to Beer-sheba. And the Lord appeared to him the same night, and said, "I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy family for my servant Abraham's sake." And he built an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants dug a well.

Isaac Makes a Covenant

Then Abimelech went to him from Gerar, and Ahuzzath, one of his friends, and Phicol, the chief captain of his army. And Isaac said to them, "Wherefore come ye to me, seeing ye hate me, and have sent me away from you?"

And they said: "We saw certainly that the Lord was with thee: and we said, 'Let there be now an oath between us, even between us and thee, and let us make a covenant with thee; that thou wilt do us no hurt, as we have not touched thee, and as we have done to thee nothing but good, and have sent thee away in peace': thou art now the blessed of the Lord."

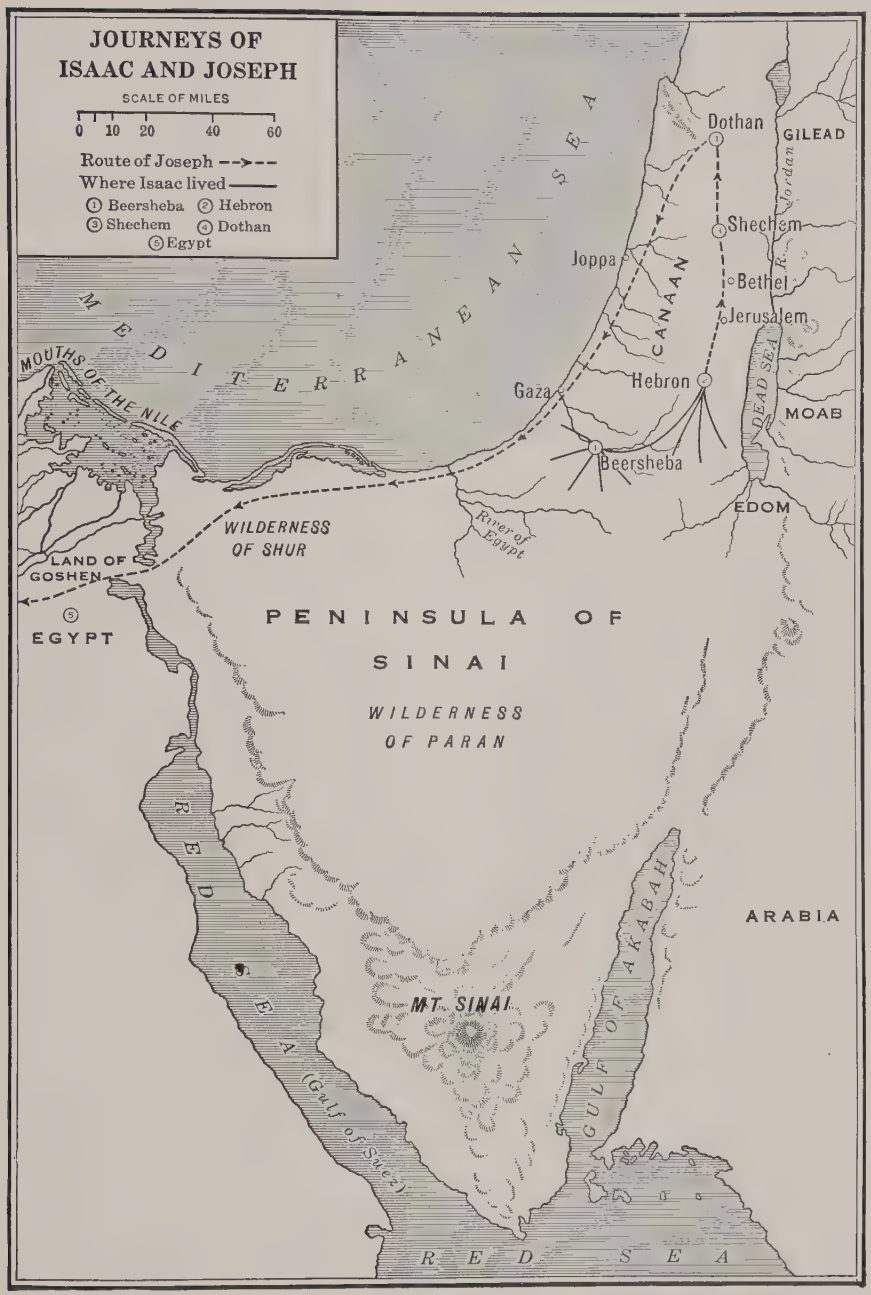
And he made them a feast, and they ate and drank. And they rose up early in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.

And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had dug, and said to him, "We have found water." And he called it Shibah [Swearing]: therefore the name of the city is Beersheba to this day.

THE MEDITATION OF ISAAC

In the lone field he walks at eventide,
To meditate beneath the open sky,
Where borne on lighter wings prayers upward fly,
And down from Heaven sweet answers swiftly glide.
But as he glanced around that landscape wide,
Far off a train of camels meets his eye,
And as they nearer come he can descry
A maiden veiled—his unseen, God-sent bride.
Thus while to Heaven thought after thought was rising,
The fair Rebekah step by step drew nigh,
With life's chief joy the prayerful saint surprising:
For those who think of Him God still is thinking,
With tender condescension from on high,
Some comfort ever to some duty linking.

—*Richard Wilton*


JOURNEYS OF ISAAC AND JOSEPH
SCALE OF MILES
0 10 20 40 60
Route of Joseph
Where Isaac lived
① Beersheba ② Hebron
③ Shechem ④ Dothan
⑤ Egypt
MEDITERRANEAN SEA
Dothan
GILEAD
Shechem
Joppa
CANAAN
Bethel
Jerusalem
R. Jordan
DEAD SEA
MOUTHS OF THE NILE
Gaza
Hebron
MOAB
Beersheba
EDOM
River of Egypt
WILDERNESS OF SHUR
LAND OF GOSHEN
⑤ EGYPT
PENINSULA OF SINAI
WILDERNESS OF PARAN
RED SEA (Gulf of Suez)
GULF OF AKABAH
ARABIA
MT. SINAI
RED SEA

JACOB

The One Who Wrestled and Prevailed

JACOB was slightly younger than his twin brother Esau. As the first-born, Esau's birthright consisted of a double portion of the inheritance and the succession to patriarchal leadership.

Jacob might have resigned himself to the situation if Esau had shown himself a superior man and worthy of his great good fortune. One does not mind playing second fiddle to a master violinist. But Esau "despised his birthright"! He preferred to get what he wanted by warfare and loot and the thrill of the hunt, rather than by thrift and productive labor; he preferred a life of sensuous enjoyment to one of mental achievement and moral growth; he preferred alien wives with alien ways to the development of a covenant race which should some day bless the world. It did not seem to Jacob fair that a man like Esau should by mere accident of birth be the heir to so great an inheritance.

One day when Jacob was stewing some red lentils out in the field, Esau, tired and hungry and on his way home from a long hunt, caught a whiff of that steaming mess. He went no farther, but striding over to where Jacob sat, he dropped to the ground, saying, "Feed me, I pray thee, with that same red pottage, for I faint." Jacob continued the cooking and began to talk. His pottage had suddenly acquired a market value, and it looked as if the market would rise. It was a good time for some high bargaining. So Jacob stirred and talked, and Esau grew more hungry and more insistent until Jacob at last felt it safe to say, "Sell me this day thy birthright." "Behold," replied Esau, "I am at the point to die; and what profit shall this birthright do me?" So the birthright changed hands that day, and Esau ate his fill of red pottage.

The deed of Jacob was an unscrupulous one. It is the deed of the man who finds his source of revenue and profit in the weakness of a brother. Yet the standards of that day seemingly did not condemn him. If Esau was fool enough to dispose of his birthright for a meal, why, that was *his* lookout, and there was nothing more to be said.

Years passed by, and Isaac, stricken in years and growing blind, decided to give his eldest son his final blessing and then await quietly the day of his own departure. So, calling Esau to him, he bade him go out into the field and bring him savory venison, that he might eat and drink, and in contentment of spirit rise up and bless him. And Esau, who with all his weaknesses did love his father, went out into the woods at once to stalk his deer.

Now Rebekah had never approved the shiftless ways of Esau. They were contrary to the training she had received in the home of her brother

Laban. She had carried off her own betrothal and bridal with uncommon grace and tact and finish; and ever since she had entered the tent of Isaac she had been the real ruler. But somehow she was never able to manage Esau; he was too vigorous and wild and thriftless, and his foolish father seemed to glory in the boy's strength and prowess. Jacob, however, had grown up a lad after her own heart, thoughtful, thrifty, prudent. She determined that *he* should have his father's blessing, and not Esau. Quickly she formulated her plan and made it known to Jacob. She would herself prepare savory meat long before Esau could find his deer; Jacob, disguised as his brother, should take it in to the father, and secure the blessing. Even Jacob hesitated, but Rebekah insisted and encouraged, and the deed was done.

It was pitifully cruel to have deceived a feeble and dim-sighted old man so, and to have so robbed an unsuspecting brother of the one thing he really seemed to want — the affectionate blessing of his father. There is an ache at our hearts even now as in fancy we see that strong son fall at the knee of his father and hear him sob, "Hast thou but one blessing, my father? Bless me, even me also, O my father."

The whole thing, however, came to naught, as evildoing in the long run always does. We do not find that Jacob ever laid his hands upon the birthright he so cunningly purchased, for "Esau said in his heart, 'The days of mourning for my father are at hand; then will I slay my brother Jacob.'" The only thing to be done was for Jacob's mother to get him out of the way as soon as possible.

So, using for argument the alien marriages of Esau, Rebekah urged Isaac to send Jacob away to her brother Laban's home, where he might find a wife among his own kinsfolk; and Isaac agreed. Forgetting all the pain and deceit he had suffered, that old father forgivingly laid his hands upon the head of that younger son and prayed that the promises made to Abraham and to himself might be fulfilled in him.

Jacob set out for Paddan-aram. Again and again the parting words of his father kept flitting across his mind. And one evening they led him into a new experience. He was near a mountain that rose in terraces to the sky, and the night was at hand. He sat looking into the dying embers of his camp fire, thinking. And again those words of blessing were with him. Wearied at last, he laid himself down to sleep—the earth for his bed, a stone for his pillow; and near at hand the dark, strangely terraced mountain.

That night there came to him a dream-vision. The terraced hill became a stairway of light joining heaven and earth, and on it celestial beings ascended and descended. "And behold, the Lord stood above it and said, 'I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest to thee will I give it, and to thy family . . . and, behold, I am with thee and will keep thee in all places

whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.'" He awakened from that vision in wonder and awe. Truly God was in this place. Turning his pillow of stones into an altar, he worshiped. But the spirit of prudence and bargaining that had been bred into him was still uppermost and he vowed a vow: "If God will be with me and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God."

It is evident that Jacob needed a center for his affection outside himself; and God provided that center in the form of a well-favored girl. In Paddan-aram he met Rachel, at the very well where Eliezer had found Rebekah for Isaac. It was a case of love at first sight. He seemed to find no difficulty in making himself understood nor she in understanding him. But a bride in the Orient must be bought with a price, and Jacob was empty-handed. So he agreed to work seven years for Laban her father before claiming her. When at last he did claim her, Laban gave him Leah, the elder sister, and offered Rachel only under pledge that he would work seven years longer for him. Fourteen years of toil for love of a beautiful maiden, "and they seemed unto him but a few days for the love he had to her"!

But Jacob got ahead of Laban. At the end of six years Jacob possessed more sons and daughters, menservants and maidservants, flocks and herds, than Laban did; and when Laban showed his resentment and jealousy his son-in-law betook himself to Canaan with all his possessions.

The climax of all Jacob's experiences came at Penuel. In front Esau was advancing upon him at the head of four hundred Bedouins. He remembered his brother's threat of twenty years past, and trembled. To such a pass had deceit and wrongdoing brought him. Why had he not yielded completely to God at Bethel? In distress of soul he prayed as he had never prayed before. Finding himself in conflict with the spirit of the place, he wrestled with him till the break of day, saying, "I will not let thee go except thou bless me." That night Jacob achieved a new spirit, and acquired a new name, and bequeathed to his posterity a new spiritual heritage. Jacob the supplanter became Israel the prevailer with God and man — and as he crossed the brook the sun rose upon him.

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ISAAC BLESSING JACOB

From a painting by Rembrandt

JACOB

The Hardships and Triumphs of the Patriarch Whose People Was to Bear His Name

THE PLOT AGAINST ESAU

Esau Sells His Birthright

To Isaac and Rebekah were born two children, twin boys. Of these two it was predicted:

> "Two nations are they;
> And two races which spring from thee shall
> separate from each other.
> And one people shall be stronger than the other,
> And the elder shall serve the younger."

AND the boys grew: and Esau [Hairy] was a skilful hunter, a man of the field; and Jacob [Supplanter] was a plain man, dwelling in tents.[24]

Now Isaac loved Esau, because he ate of his venison, but Rebekah loved Jacob.

And Jacob boiled pottage: and Esau came from the field, and he was faint.

And Esau said to Jacob, "Feed me, I pray thee, with that same red pottage; for I am faint."

And Jacob said, "Sell me this day thy birthright."

Now Esau said, "Behold, I am about to die: and what profit shall this birthright be to me?"

And Jacob said, "Swear to me this day"; and he swore to him.

So he sold his birthright to Jacob.

Then Jacob gave Esau bread and pottage of lentils; and he ate and drank, and rose up, and went his way: thus Esau despised his birthright.

Jacob Secures His Father's Blessing

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his elder son, and said to him, "My son." And he said to him, "Here am I."

And Isaac said: "Behold now, I am old, I know not the day of my death. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field and take me some venison; and make me savory meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die."

And Rebekah heard when Isaac spoke to Esau his son. And Esau went to the field to hunt for venison, and to bring it. And Rebekah spoke to Jacob her son, saying: "Behold, I heard thy father speak to Esau thy brother, saying, 'Bring me venison, and make me savory meat, that I may eat, and bless thee before the Lord before my death.' Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savory meat for thy father, such as he loveth: and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death."

But Jacob said to Rebekah, his mother: "Behold, Esau my brother is a hairy man, and I am a smooth man. My father perhaps will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing."

And his mother said to him, "Upon me be thy curse, my son: only obey my voice, and go fetch me them."

Then he went, and fetched, and brought them to his mother: and his mother made savory meat, such as his father loved. And Rebekah took the goodly garments of Esau her elder son which were with her in the house, and put them upon Jacob her younger son: and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: and she gave

JACOB'S DECEPTION
From a painting by G. W. Horst

the savory meat and the bread, which she had prepared, into the hand of her son Jacob.

And he came to his father, and said, "My father."

And he said, "Here am I; who art thou, my son?"

And Jacob said to his father, "I am Esau, thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me."

But Isaac said to his son, "How is it that thou hast found it so quickly, my son?"

And he said, "Because the Lord thy God sent me good speed."

Then Isaac said to Jacob, "Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not." And Jacob went near to Isaac his father; and he felt him, and said, "The voice is Jacob's voice, but the hands are the hands of Esau." And he knew him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

And he said, "Art thou my very son Esau?"

And he said, "I am."

Then he said, "Bring it near to me, and I will eat of my son's venison, that my soul may bless thee."

And he brought it near to him, and he ate: and he brought him wine, and he drank. And his father Isaac said to him, "Come near now, and kiss me, my son." And he came near and kissed him.

And he smelled the smell of his garment, and blessed him, and said:

"See, the smell of my son
Is as the smell of a field which the Lord hath blessed:
And God give thee of the dew of heaven,
And of the fatness of the earth,
And plenty of grain and new wine:
Let peoples serve thee,
And nations bow down to thee:
Be lord over thy brethren,
And let thy mother's sons bow down to thee:
Cursed be every one that curseth thee,
And blessed be every one that blesseth thee."

Esau Vows to Slay Jacob

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also made savory meat, and brought it to his father; and he said to his father, "Let my father rise, and eat of his son's venison, that thy soul may bless me."

And Isaac his father said to him, "Who art thou?"

And he said, "I am thy son, thy first-born, Esau."

Then Isaac trembled very exceedingly, and said, "Who then is he that hath taken venison and brought it to me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed."

When Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said to his father, "Bless me, even me also, O my father."

But he said, "Thy brother came with deceit, and hath taken away thy blessing."

And Esau said, "Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing." And he said, "Hast thou not reserved a blessing for me?"

And Isaac answered and said to Esau, "Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with grain and new wine have I sustained him: and what then shall I do for thee, my son?"

Then Esau said to his father, "Hast thou but one blessing, my father? Bless me, even me also, O my father." And Esau lifted up his voice, and wept.

And Isaac his father answered and said to him:

"Behold, of the fatness of the earth shall be thy dwelling,
And of the dew of heaven from above;
And by thy sword shalt thou live, and thou shalt serve thy brother;
And it shall come to pass when thou shalt break loose,
That thou shalt shake his yoke from off thy neck."[25]

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, "The days of mourning for my father are at hand; then will I slay my brother Jacob."

And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son and said to him:

"Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice; and rise, flee thou to Laban my brother, to Haran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be bereaved of you both in one day?"

WE BARTER LIFE FOR POTTAGE

We barter life for pottage; sell true bliss
For wealth or power, for pleasure or renown;
Thus, Esau-like, our Father's blessing miss,
Then wash with fruitless tears our faded crown.

Our faded crown, despised and flung aside,
Shall on some brother's brow immortal bloom;
No partial hand the blessing may misguide,
No flattering fancy change our Monarch's doom.

His righteous doom, that meek, true-hearted Love
The everlasting birthright should receive,
The softest dews drop on her from above,
The righteous green her mountain garland weave:

Her brethren, mightiest, wisest, eldest-born,
Bow to her sway, and move at her behest:
Isaac's fond blessing may not fall on scorn,
Nor Balaam's curse on Love, which God hath blest.

—*John Keble*

JACOB'S FLIGHT TO SAFETY

He Leaves Home with His Father's Blessing

Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite: who were a grief of mind to Isaac and to Rebekah.

And Rebekah said to Isaac, "I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?"

And Isaac called Jacob, and blessed him, and charged him, and said to him: "Thou shalt not take a wife of the daughters of Canaan. Arise, go to Paddan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy family with thee; that thou mayest inherit the land of thy sojournings, which God gave to Abraham."

And Isaac sent away Jacob: and he went to Paddan-aram to Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother. Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, "Thou shalt not take a wife of the daughters of Canaan"; and that Jacob obeyed his father and his mother, and was gone to Paddan-aram.

God Speaks to Jacob in a Dream

And Jacob went out from Beer-sheba, and went toward Haran. And he came to a certain place, and tarried there all night, because the sun was set; and he took one of the stones

of the place, and put it under his head, and lay down in that place to sleep. And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said: "I am the Lord, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy family; and thy family shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy family shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

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BETHEL FROM THE SOUTH

An ancient high place, a "Bethel or "House of God," sacred before Jacob's time and during the whole history of Israel. These terraced hills of stone in Jacob's dream became a ladder stretching to heaven, the pathway of divine comfort to his distraught soul. Because for generations it had been sacred, Jeroboam made it the site of his calf-worship.

And Jacob awoke out of his sleep, and he said, "Surely the Lord is in this place; and I knew it not." And he was afraid, and said, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."[26]

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el [House of God]: but the name of the city was called Luz at the first.

And Jacob vowed a vow, saying: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God; and this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth to thee."

THE HEAVENLY LADDER

I saw the Syrian sunset's meteor-crown
Hang over Bethel for a little space;
I saw a gentle, wandering boy lie down
With tears upon his face.

Sheer up the fathomless, transparent blue
Rose jasper battlement and crystal wall;
Rung all the night air pierced through and through
With harps angelical.

And a great ladder was set up the while
From earth to heaven, with angels on each round,
Barques that bore precious freight to earth's far isle
Or sailed back homeward bound.

Yet to faith's eye the ladder still is set
And angel visitants still come and go.
Many bright messengers are moving yet
In this dark world below.

—*W. A. Cox*

JACOB'S LOVE FOR RACHEL

He Serves Seven Years for the One He Loves

Then Jacob went on his journey, and came into the land of the people of the East. And he looked, and behold, a well in the field, and, lo, three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon

RACHEL AND HER FLOCK
From a painting by Frederick Goodall

the well's mouth. And thither were all the flocks gathered. and they rolled the stone from the well's mouth, and watered the sheep and put the stone again upon the well's mouth in its place. And Jacob said to them, "My brethren, whence are ye?"

And they said, "Of Haran are we."

Then he said to them, "Know ye Laban the son of Nahor?"

And they said, "We know him."

And he said to them, "Is it well with him?"

And they said, "It is well: and, behold, Rachel his daughter cometh with the sheep."

And he said, "Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them."

MEETING OF JACOB AND RACHEL
From a painting by William Dyce

And they said, "We cannot, until all the flocks be gathered together, and they roll the stone from the well's mouth; then we water the sheep."

While he yet spoke with them, Rachel came with her father's sheep; for she kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth,[27] and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice and wept. And Jacob told Rachel that he was her father's kinsman, and that he was Rebekah's son: and she ran and told her father.

And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced

him, and kissed him, and brought him to his house. And Jacob told Laban all these things.

And Laban said to him, "Surely thou art my bone and my flesh." And Jacob abode with him the space of a month.

And Laban said to Jacob, "Because thou art my kinsman shouldst thou therefore serve me for nought? Tell me what shall thy wages be?"

And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah's eyes were weak; but Rachel was beautiful and well favored.

And Jacob loved Rachel; and he said, "I will serve thee seven years for Rachel thy younger daughter."

And Laban said, "It is better that I give her to thee, than that I should give her to another man: abide with me."

And Jacob served seven years for Rachel; and they seemed to him but a few days, for the love he had to her.

Jacob Serves Another Seven Years

And Jacob said to Laban, "Give me my wife, for my days are fulfilled."

JACOB SERVING FOR RACHEL

From a painting by Frederick Goodall

This is the rolling hill country of Upper Mesopotamia. Laban himself has come on his camel to visit his pastures. In the foreground Jacob tends his flock, but his attention seems to be focused upon the person in white on the other side of the stream. Can it be Rachel?

And Laban gathered together all the men of the place and made a feast. And it came to pass in the evening that he took Leah his daughter and brought her to Jacob.

And Jacob said to Laban, "What is this thou hast done to me? Did not I serve with thee for Rachel? Wherefore then hast thou deceived me?"

And Laban said, "It must not be so done in our country, to give the younger before the first-born. We will give thee the other also for the service which thou shalt serve with me yet seven other years."

And Jacob did so: and he gave him Rachel his daughter to wife also. And he loved Rachel more than Leah, and served with him yet seven other years.

AS JACOB SERVED FOR RACHEL

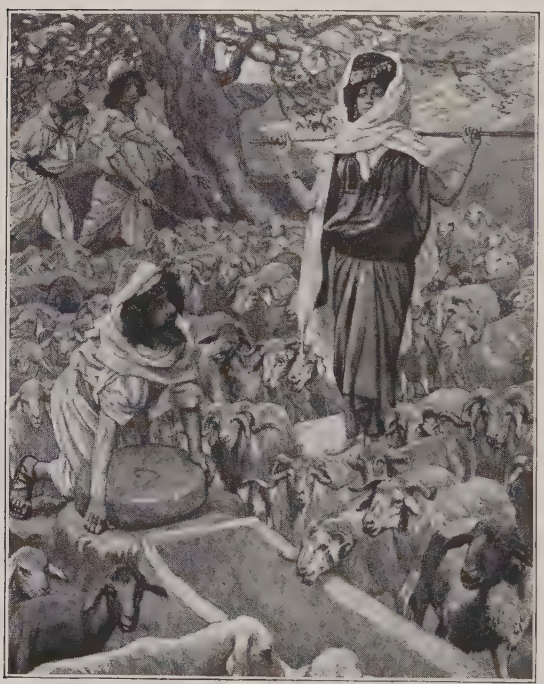
'Twas the love that lightened service!
The old, old story sweet
That yearning lips and waiting hearts
In melody repeat.
As Jacob served for Rachel
Beneath the Syrian sky,
Like the golden sands that swiftly drop
The toiling years went by.

Chill fell the dews upon him,
Fierce smote the sultry sun;
But what were cold and heat to him,
Till that dear wife was won!
The angels whispered in his ear,
"Be patient and be strong!"
And the thought of her he waited for
Was ever like a song.

Sweet Rachel, with the secret
To hold a brave man leal;
To keep him through the changeful years
Her own in woe and weal;
So that in age and exile,
The death-damp on his face,
Her name to the dark valley lent
Its own peculiar grace.

And, "There I buried Rachel,"
He said of that lone spot
In Ephrath, near to Bethlehem,
Where the wife he loved was not;
For God had taken from him
The brightness and the zest,
And the heaven above thenceforward kept
In fee his very best.

As Jacob served for Rachel
Beneath the Syrian sky,
And the golden sands of toiling years
Went swiftly slipping by,
The thought of her was music
To cheer his weary feet,
'Twas love that lightened service,
The old, old story sweet.



JACOB AND RACHEL AT THE WELL
From a painting by James J. Tissot

JACOB'S EVENTFUL JOURNEY HOMEWARD

He Decides to Leave Laban

And it came to pass, when Rachel had borne Joseph, that Jacob said to Laban, "Send me away, that I may go to mine own place, and to my country. Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee."

And Laban said to him, "I pray thee, if I have found favor in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake."

And Jacob increased exceedingly and had much cattle, and maidservants, and menservants, and camels, and asses.

Now Jacob heard the words of Laban's sons saying, "Jacob hath taken away all that was our father's, and of that which was our father's hath he gotten all this wealth." And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.

And the Lord said to Jacob, "Return to the land of thy fathers, and to thy kindred; and I will be with thee."

So Jacob sent and called Rachel and Leah to the field to his flock, and said to them: "I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. And the angel of God spake to me in a dream, saying, 'Jacob.'

"And I said, 'Here am I.'

"Then he said: 'Lift up now thine eyes, for I have seen all that Laban doeth to thee. I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow to me: now rise, get thee out from this land, and return to the land of thy kindred.'"

And Rachel and Leah answered and said to him: "Is there yet any portion or inheritance for us in our father's house? Are we not counted of him strangers? For he hath sold us, and hath quite devoured also our money. For all the riches which God hath taken from our father, that is ours, and our children's. Now then, whatsoever God hath said to thee, do."

Then Jacob rose up and set his sons and his wives upon the camels, and he carried away all his cattle, and all his substance which he had gathered in Paddan-aram, to go to Isaac his father, in the land of Canaan.

Now Laban went to shear his sheep. And Rachel had stolen the household gods that were her father's. And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. So he fled with all that he had, and he rose up and passed over the river [Euphrates], and set his face toward mount Gilead.

Laban Pursues and Overtakes Jacob

And it was told Laban on the third day that Jacob had fled.

Then Laban took his brethren with him, and pursued after Jacob seven days' journey, and they overtook him in mount Gilead.

Now Jacob had pitched his tent in the mountain: and Laban with his brethren encamped in mount Gilead.

And Laban said to Jacob: "What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters as captives of the sword? Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth and with songs, with tabret and with harp; and hast not suffered me to kiss my sons and my daughters? now hast thou done foolishly. It is in the power of my hand to do you hurt: but the God of your father spoke to me yesternight, saying, 'Take heed to thyself that thou speak not to Jacob either good or bad.'

And now though thou wouldst needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods?"

And Jacob answered and said to Laban, "Because I was afraid; for I said, 'Lest thou shouldst take thy daughters from me by force.' With whomsoever thou findest thy gods let him not live; before our brethren search out what is thine with me and take it to thee." For Jacob knew not that Rachel had stolen them.

So Laban went into Jacob's tent and into Leah's tent and into the tent of the two maidservants, but he found them not. Then he went out of Leah's tent, and entered into Rachel's tent. Now Rachel had taken the household gods and put them in the camel's saddle and sat upon them.[28] And Laban searched all the tent, but found them not.

And Jacob was angry, and chided Laban. And Jacob answered, and said to Laban: "What is my trespass? What is my sin, that thou hast so hotly pursued after me? Whereas thou hast searched through all my goods, what hast thou found of all thy household goods? Set it here before my brethren and thy brethren that they may judge between us both. These twenty years have I been with thee; thy ewes and thy she-goats have not lost their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not to thee: I bore the loss of it. Of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely now hadst thou sent me away empty. God hath seen mine affliction and the labor of my hands, and rebuked thee yesternight."

Laban Makes a Covenant with Jacob

And Laban answered and said to Jacob: "The daughters are my daughters, and the children are my children, and the flocks are my flocks, and all that thou seest is mine: and what can I do this day to these my daughters, or to their children which they have borne? And now come, let us make a covenant, I and thou; and let it be for a witness between me and thee."

And Jacob took a stone, and set it up for a pillar. And Jacob said to his brethren, "Gather stones"; and they took stones, and made a heap: and they ate there by the heap.

And Laban said, "This heap is a witness between me and thee this day." Therefore was the name of it called Galeed [Heap of Witness]:[29] and Mizpah [Watch Tower], for he said:

"The Lord watch between me and thee,
When we are absent one from another.

"If thou shalt afflict my daughters, and if thou shalt take wives besides my daughters, no man is with us; see, God is witness between me and thee."

And Laban said to Jacob: "Behold this heap, and behold the pillar, which I have set between me and thee. This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar to me, for harm. The God of Abraham and the God of Nahor, the God of their father, judge between us."

And Jacob swore by the Fear of his father Isaac. Then Jacob offered sacrifice on the mountain, and called his brethren to eat bread: and they ate bread, and tarried all night in the mountain. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned to his place. And Jacob went on his way, and the angels of God met him. And Jacob said when he saw them, "This is God's host": and he called the name of that place Mahanaim [Two Hosts].

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THE BROOK JABBOK

A swift muddy stream that cuts its way through the hills of Gilead, half hidden by canes and oleanders. It is called today, "Zerka" (Blue River). The deep valley of this stream forms, as it were, a natural boundary along the desert. The Jabbok will be famous for all time because of its association with Jacob's struggle with his divine antagonist.

Jacob Fears Esau and Prepares to Meet Him

And Jacob sent messengers before him to Esau his brother, to the land of Seir, the country of Edom. And he commanded them, saying: "Thus shall ye say to my lord Esau, 'Thus saith thy servant Jacob, I have sojourned with Laban, and stayed there until now: and I have oxen, and asses, and flocks, and menservants, and maidservants: and I have sent to tell my lord, that I may find grace in thy sight.'"

And the messengers returned to Jacob, saying, "We came to thy brother Esau, and moreover he cometh to meet thee, and four hundred men with him."

Then Jacob was greatly afraid and distressed: and he divided the people that were with him, and the flocks, and the herds, and the camels, into two companies; and he said, "If Esau come to the one company, and smite it, then the other company which is left shall escape."

And Jacob said: "O God of my father Abraham, and God of my father Isaac, O Lord, who saidst to me, 'Return to thy country, and to thy kindred, and I will deal well with thee': I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed to thy servant; for with my staff I passed over this Jordan; and now I am become two companies. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he come and smite me, and the mother with the children. And thou saidst, 'I will surely do thee good, and make thy family as the sand of the seas, which cannot be numbered for multitude.'"

And he lodged there that same night; and took of that which he had with him a present for Esau his brother; two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels and their colts, forty cows and ten bulls, twenty she-asses and ten foals. And he delivered them into the hand of his servants, and said, "Pass over before me, and put a space between drove and drove."

JACOB WRESTLING WITH THE ANGEL

From a painting by Eduard von Gebhardt

And he commanded the foremost, saying: "When Esau my brother meeteth thee, and asketh thee, saying, 'Whose art thou? and whither goest thou? and whose are these before thee?' then thou shalt say, 'They are thy servant Jacob's; it is a present sent to my lord Esau: and, behold, he also is behind us.'"

And so commanded he the second, and the third, and all that followed the droves, saying, "On this manner shall ye speak to Esau, when ye find him; and ye shall say, 'Moreover, behold, thy servant Jacob is behind us.'" For he said, "I will appease him with the present that goeth before me, and afterward I will see his face; perhaps he will accept me."

So the present passed over before him: and he himself lodged that night in the company. And he rose up that night, and took his two wives and his two handmaids, and his eleven children, and passed over the ford of Jabbok. And he took them, and sent them over the stream, and sent over that which he had.

Jacob Meets a Stranger at Night

And Jacob was left alone, and there wrestled a man with him until the breaking of the day. And when the man saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him. And he said, "Let me go, for the day breaketh."

But Jacob said, "I will not let thee go, except thou bless me."

And he said to him, "What is thy name?"

And he said, "Jacob."

Then he said, "Thy name shall be called no more Jacob, but Israel [He Who Strives with God]: for thou hast striven with God and with men, and hast prevailed."

And Jacob asked him and said, "Tell me, I pray thee, thy name?"

But he said, "Wherefore is it that thou dost ask after my name?"

And he blessed him there. And Jacob called the name of the place Peniel [The Face of God]: for, said he, "I have seen God face to face, and my life is preserved."

And the sun rose upon him as he passed over Penuel, and he limped upon his thigh.

JACOB WRESTLING

From a painting by Rembrandt

The moment which Rembrandt portrays is that in which the angel disables Jacob by touching the hollow of his thigh. The face of Jacob shows a fainting man, determined but vanquished. The angel expresses pity and benevolence.

The Two Brothers Meet

And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children; and said, "Who are these with thee?"

And he said, "The children which God hath graciously given thy servant."

Then the handmaids came near, they and their children, and they bowed themselves; and Leah also and her children came near, and bowed themselves; and after came Joseph near and Rachel, and they bowed themselves.[30]

MEETING OF JACOB AND ESAU

From a painting by George F. Watts

A wonderful character study of Jacob who has hitherto lived by his wits, but who now is humbled by his wrestling with the angel; and of Esau, "the strong man of the field," begirt with his weapons of war. The kiss of reconciliation shows that the crisis has passed. In the background the beloved wife and children pass on in safety.

And Esau said, "What meanest thou by all this company which I met?"

And he said, "To find favor in the sight of my lord."

And Esau said, "I have enough, my brother; keep that thou hast to thyself."

And Jacob said: "Nay, I pray thee, if now I have found favor in thy sight, then receive my present at my hand: forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me. Take, I pray thee, my gift that is brought to thee; because God hath dealt graciously with me, and because I have enough."

And he urged him, and he took it.

Then Esau said, "Let us take our journey, and let us go, and I will go before thee."

But he said to him: "My lord knoweth that the children

are tender, and that the flocks and herds with me have their young: and if men overdrive them one day, all the flocks will die. Let my lord, I pray thee, pass over before his servant: and I will lead on gently, as the cattle that goeth before me and the children be able to endure, until I come to my lord unto Seir."

And Esau said, "Let me now leave with thee some of the folk that are with me."

But he said, "What needeth it? Let me find grace in the sight of my Lord."

So Esau returned that day on his way to Seir. And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle: therefore the name of the place is called Succoth [Booths].

And Jacob came in peace to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram; and encamped before the city. And he bought the parcel of ground where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for a hundred pieces of money. And he erected there an altar, and called it El-Elohe-Israel [God, the God of Israel].

THE RETURN TO BETHEL

As when in days of old God said, "Arise,"
To Jacob, "Go to Bethel and dwell there,"
And back to where that marvelous dream-stair
Was let down from the angel-girded skies,
He turned again; so, too, must we devise
To lay aside our foreign gods somewhere,
Return unto the power of holy dare,
And look again to heavenly panoplies.
We need repose upon that pillow-stone
To dream the splendid dreams of former days;
We need to feel as when we walked alone,
Assured our path had in it virtue's praise;
Jehovah's altars we must build once more
And cease to bar the starward-swinging door.

—*Schuyler E. Sears, in British Weekly*

JACOB'S LAST INVOCATION
From a painting by Isaac Snaeman

JACOB'S PRACTICAL FAITH AND GRATITUDE

And God said to Jacob, "Rise, go up to Beth-el, and dwell there: and make there an altar to God, who appeared to thee when thou fleddest from the face of Esau thy brother."

Then Jacob said to his household, and to all that were with him: "Put away the foreign gods that are among you, and purify yourselves, and change your garments: and let us rise and go up to Beth-el; and I will make there an altar to God, who answered me in the day of my distress, and was with me in the way which I went."

And they gave to Jacob all the foreign gods which were in their hand, and all the rings which were in their ears; and Jacob hid them under the oak which was by Shechem. And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

So Jacob came to Luz, which is in the land of Canaan, he and all the people that were with him. And he built there an altar, and called the place El-beth-el [The God of Beth-el]; because there God appeared to him, when he fled from the face of his brother.

Now Deborah Rebekah's nurse died, and she was buried below Beth-el under an oak: and the name of it was called Allon-bacuth [The Oak of Weeping].

And God appeared to Jacob again, when he came from Paddan-aram, and blessed him. And God said to him, "Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name": and he called his name Israel. And God said to him: "I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall descend from thee; and the land which I gave to Abraham and Isaac, to thee I will give it, and to thy family after thee will I give the land."

And God went up from him in the place where he talked

TOMB OF RACHEL

A modern building on a traditional site that serves to recall Jacob's tragedy of love. In fancy one tries to frame the thoughts and the emotions of Mary as she passed by this memorial on the first Christmas eve.

with him. And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon. And Jacob called the name of the place where God spoke with him, Beth-el.

And they journeyed from Beth-el; and there was but a little way to come to Ephrath. And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: the same is the Pillar of Rachel's grave to this day.

And Jacob came to Isaac his father, to Mamre, to Kiriath-arba, which is Hebron, where Abraham and Isaac sojourned.

And the days of Isaac were a hundred and fourscore years. And Isaac died and was gathered to his people, being old and full of days: and his sons Esau and Jacob buried him.

JOSEPH

The Dreamer Whose Dreams Came True

JOSEPH was his father's pet; and that father knew no better than to display the fact before every one. He had even invested him with "a coat of many colors" in token of his future chieftainship. And to make him still more unendurable the youngster was a dreamer whose dreams pointed unblushingly to his own exaltation over the rest of the household. The sheaves of his brothers fell down before his; and even the sun, moon, and eleven stars did obeisance to him. No wonder, then, when an opportunity arose, his brothers first cast him into a pit, and then sold him to a passing caravan. To his brothers, no doubt, he seemed lucky enough to get off with his life.

Carried to Egypt, he was sold as a slave-boy into the household of Potiphar, an officer in Pharaoh's army. A poor way indeed to start out in life; but the lad grew in faithfulness and favor and in course of time rose to a position of responsibility in the house of his master. Then suddenly trouble came upon him. The faithless wife of Potiphar falsely blackened his character, and he was thrown into prison.

An ordinary person might have given up in despair. Not so a dreamer of dreams! Your idealist is the true optimist, who "never says die." Egypt was a land of dreams; every one believed in them, from Pharaoh on the throne to the meanest culprit in prison. And Joseph in prison, himself sustained by his own dreams, soon became respected for his skill as an interpreter of them; for is it not recorded that he once made known with marvelous precision the meaning of the dreams of a royal butler and baker? And so it came about that Pharaoh was one day troubled by a dream, and no one was able to interpret it to his satisfaction, save Joseph.

Now that dream of Pharaoh had to do with an approaching famine; and the shrewd monarch, reasoning that the one who was wise enough to interpret his dream and quick-witted enough to suggest then and there a plan for meeting the approaching crisis was himself the best one to deal with the situation, promptly raised Joseph to the position of economic overseer of the realm. No more welcome position could have been given to a Hebrew, and Joseph conducted the affairs of his new office with characteristic Hebrew wisdom and thoroughness.

He was now about thirty years of age; he had been forcibly exiled from home and country some thirteen years before; and now at last the dreams of his boyhood were beginning to come true; the sheaves of his brothers would soon fall down before his.

The looked-for famine came, and "it was sore in all the earth." Canaan was badly stricken. Hearing that in Egypt there was plenty, Jacob said to his sons, "Get you down thither and buy there." Was it conscience that threw them into confusion at the very mention of Egypt? Or why did Jacob say, "Why do ye look one upon another?" Only ten men went down to Egypt on that errand; for Jacob, remembering still the loss of his loved Joseph, positively refused to let Benjamin go.

Arriving in Egypt and being unable to speak except through an interpreter, they were brought before the prime minister as suspicious characters. No sooner did Joseph look upon them than he recognized them, though twenty years had passed since they had sent him thither a slave. But restraining himself and pretending to suspect them as spies, he began to question them. He soon learned what he yearned to know. His father Jacob was still alive and had never ceased to mourn for him, and his younger brother, Benjamin, was at home with the father.

A burning desire to see that father and that brother came over Joseph. He could not himself go down to Canaan; they must somehow be brought to him; and these brothers standing before him should bring them. So, apparently doubting their story, he placed them in ward for three days, and then, retaining Simeon as a hostage, he released the others and bade them return and bring Benjamin back with them in proof of their story.

They were a sad group of brothers who returned to Canaan, notwithstanding the grateful supplies they brought with them. But it was a sadder father who welcomed them and heard their story. "Me have ye bereaved of my children," he wailed. "Joseph is not. Simeon is not. And ye will take Benjamin away?"

Hunger prevailed at last and Benjamin did go. The final reconciliation between the brothers needs to be read in the very words of the Scripture. The meeting of Joseph and Benjamin, the weeping of Joseph in secret, the banqueting of the brothers, the apprehension of Benjamin, the touching plea of Judah, the final self-disclosure of Joseph, — all are described with incomparable grace and beauty. The victory over all was Joseph's. "Be not grieved," said he, "nor angry with yourselves that ye sold me hither. God did send me before you to preserve life. For these two years hath the famine been in the land; and there are yet five years in which there shall be neither plowing nor harvest. So now it was not you that sent me hither, but God."

Surely the sheaves of his brothers had fallen down before Joseph's; not, however, to be trampled upon and scattered, but to be raised again each one to his own place of standing. And moreover, the sun, moon, and eleven stars did obeisance to him; for Jacob and all his household came down into Egypt to dwell under the protection of the powerful and magnanimous Joseph. Blessed are the dreamers whose dreams the Lord can cause to come true.

JOSEPH

Shepherd Boy, Slave, Master of His Own Spirit, Ruler of a Mighty Nation

JOSEPH'S SOLITARY CAREER IN EGYPT

He Is Betrayed by His Brothers

THE BROTHERS ENVY HIM

WHEN Joseph was seventeen years old, he was feeding the flock with his brethren; and he brought an evil report of them to their father.

Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors.[31] And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably to him.

And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more. And he said to them: "Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf rose, and stood upright; and, behold, your sheaves stood round about, and bowed down to my sheaf."

Then his brethren said to him, "Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us?" And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it to his brethren, and said, "Behold, I have dreamed another dream; and, behold, the sun, and the moon and eleven stars bowed down to me."

And he told it to his father, and to his brethren; and his father rebuked him, and said to him, "What is this dream

that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

And his brethren envied him; but his father kept the saying in mind.

THE BROTHERS PLOT TO KILL JOSEPH

And his brethren went to feed their father's flock in Shechem. And Israel said to Joseph, "Do not thy brethren feed the flock in Shechem? Come, and I will send thee to them."

And he said to him, "Here am I."

And Israel said to him, "Go, I pray thee, see whether it is well with thy brethren, and well with the flocks; and bring me word again." So he sent him out of the vale of Hebron, and he came to Shechem.

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WATERING CATTLE AT JOSEPH'S WELL

The authentic well about which Joseph's brothers sat at lunch. Off the picture to the right is the little hill on which the ancient city of Dothan lay. From the right, past this well came the caravan of Midianites over one of the trails that formed the oldest road in the world, that between Babylon and Memphis.

And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, "What seekest thou?"

And he said, "I seek my brethren: tell me, I pray thee, where they feed their flocks."

And the man said, "They are departed hence: for I heard them say, 'Let us go to Dothan.'"

And Joseph went after his brethren,

and found them in Dothan.[32] And they saw him afar off, and before he came near to them, they conspired against him to slay him. And they said one to another: "Behold, this dreamer cometh. Come now, therefore, and let us slay him, and cast him into some pit; and we will say, 'Some evil beast hath devoured him': and we shall see what will become of his dreams."

But Reuben heard it, and he delivered him out of their hand; and said, "Let us not kill him." And Reuben said to them, "Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him": that he might deliver him out of their hand, to restore him to his father again.

JOSEPH CAST INTO THE PIT
From a painting by James J. Tissot

THE BROTHERS SELL JOSEPH INTO SLAVERY

And it came to pass, when Joseph was come to his brethren, that they stript Joseph of his coat, the coat of many colors that was on him; and they took

THE COAT OF MANY COLORS

From a painting by Ford Madox Brown

Intensely dramatic is this scene of despair and guilt: the bluffing faces of the brothers, the pet dog trying to identify the blood, the anxiety of the house servant, the pause in the song of the little harper boy, the old father ready to tear his garments in the ecstasy of his grief.

him and cast him into a pit: and the pit was empty; there was no water in it.[33]

And they sat down to eat bread.

And they lifted up their eyes and looked, and, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

JOSEPH'S BROTHERS SHOW HIS COAT TO JACOB

From a painting by Velasquez

This picture contrasts with the preceding one by Ford Madox Brown in important ways. Jacob is here dwelling in a marble palace, and his sons and servants are richly dressed. Neither this nor the other picture is probably true to the facts as they were, yet both are true in their expression of the human values involved. Velasquez shows us the feigned distress of the brothers, the astonishment and anguish of the father, the audible testimony of the pet dog to the fact of blood. Jacob is saying, "It is my son's coat. An evil beast has devoured him."

Then Judah said to his brethren: "What profit is it if we slay our brother and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh." And his brethren hearkened to him.

And they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt.

And Reuben returned to the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned to

JACOB MOURNING HIS SON JOSEPH

From a painting by James J. Tissot

his brethren, and said, "The child is not; and I, whither shall I go?"

Then they took Joseph's coat, and killed a he-goat, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father; and said, "This have we found: know now whether it be thy son's coat or no."

And he knew it, and said, "It is my son's coat; an evil beast hath devoured him; Joseph is without doubt torn in pieces."

And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, "For I will go down to the grave to my son mourning." And his father wept for him.

Joseph Is Cast into Prison

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, who had brought him down thither.

Now the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master, the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found favor in his sight, and he served him: and Potiphar made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had, in the house and in the field. So he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat.

(All went well until Potiphar's wife told her husband an untruth about Joseph, and Potiphar believed her story.)

And it came to pass when his master heard the words of his wife, which she spoke to him, saying, "After this manner did thy servant," that his wrath was kindled. And Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound. And he was there in the prison.

But the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to anything that was under his hand, because the Lord was with him; and that which he did, the Lord made it to prosper.

Joseph Shows Skill in Interpreting Dreams

his skill is discovered

Now it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord, the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he ministered to them: and they continued a season in prison.

And they dreamed a dream both of them, each man his dream, in one night, the butler and the baker of the king of Egypt, who were bound in the prison.

And Joseph came in to them in the morning, and looked on them, and, behold, they were sad. And he asked Pharaoh's officers that were with him in prison, saying, "Wherefore look ye so sad today?"

And they said to him, "We have dreamed a dream, and there is no interpreter of it."

And Joseph said to them, "Do not interpretations belong to God? Tell me them, I pray you."

JOSEPH INTERPRETS THE CHIEF BUTLER'S DREAM

Then the chief butler told his dream to Joseph, and said to him: "In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and its blossoms shot forth; and the clusters thereof brought forth ripe grapes, and Pharaoh's cup was in my hand; and I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."

And Joseph said to him: "This is the interpretation of it: the three branches are three days: within three days shall Pharaoh lift up thy head, and restore thee to thine office: and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think of me when it shall be well with thee, and show kindness, I pray thee, to me and make mention of me to Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon."

JOSEPH INTERPRETS THE CHIEF BAKER'S DREAM

When the chief baker saw that the interpretation was good, he said to Joseph: "I also was in my dream, and, behold, three baskets of white bread were on my head: and in the uppermost basket there was all manner of baked food for Pharaoh: and the birds ate them out of the basket upon my head."

And Joseph answered and said: "This is the interpretation thereof: the three baskets are three days; within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee."

And it came to pass the third day, which was Pharaoh's birthday, that he made a feast to all his servants: then he

lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler to his butlership again; and he gave the cup into Pharaoh's hand: but he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him.

Joseph Wins the Favor of Pharaoh

PHARAOH DREAMS STRANGE DREAMS

Now it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven cows,[34] well-favored and fatfleshed; and they fed in a meadow. And, behold, seven other cows came up after them out of the river, ill-favored and leanfleshed; and stood by the other cows upon the brink of the river. And the ill-favored and leanfleshed cows ate up the seven well-favored and fat cows. So Pharaoh awoke.

And he slept and dreamed a second time; and, behold, seven ears of grain came up upon one stalk, well-filled and good. And, behold, seven ears, thin and blasted with the east wind, sprang up after them. And the seven thin ears devoured the seven well-filled ears. Then Pharaoh awoke, and, behold, it was a dream.

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dreams; but there was none that could interpret them to Pharaoh.

Then spoke the chief butler to Pharaoh, saying: "I do remember my faults this day: Pharaoh was wroth with his servants, and put me in prison in the house of the captain of the guard, both me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was with us there

JOSEPH INTERPRETS PHARAOH'S DREAM

From a painting by Harold Speed

This picture is characteristic of the nineteenth century in that its details are archæologically accurate. Every item is Egyptian. On a couch, built and ornamented like those removed in these latter days from royal tombs, reclines the Pharaoh. His garments are of fine linen; about his head is the coronet on the front of which the Uræus or royal serpent rears its inlaid crest. The moment is dramatic, for before the mightiest monarch of his time stands the young Hebrew slave and demonstrates a wisdom which the Pharaoh recognizes as divine.

a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored to mine office, and him he hanged."

JOSEPH INTERPRETS PHARAOH'S DREAMS

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in to Pharaoh.

And Pharaoh said to Joseph, "I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it."

And Joseph answered Pharaoh, saying, "It is not in me: God shall give Pharaoh an answer of peace."

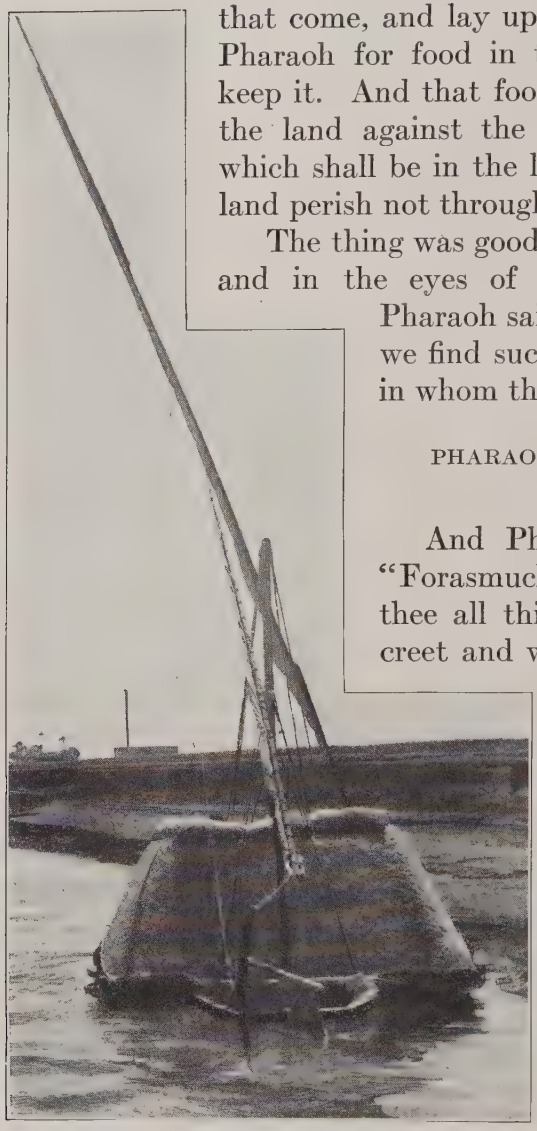
(Pharaoh then repeated his dreams to Joseph.)

Then Joseph said to Pharaoh: "The dream of Pharaoh is one: what God is about to do he hath showed to Pharaoh. The seven good cows are seven years: and the seven good ears are seven years: the dream is one. And the seven lean and ill-favored cows that came up after them are seven years, and also the seven empty ears blasted with the east wind; they shall be seven years of famine. This is the thing which I spoke to Pharaoh: 'What God is about to do he showeth to Pharaoh.' Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine which followeth; for it shall be very grievous. And the dream was doubled to Pharaoh because the thing is established by God, and God will shortly bring it to pass.

"Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do

JOSEPH INTERPRETING PHARAOH'S DREAM
From a drawing by Gustave Doré

this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of these good years



A GRAIN BOAT ON THE NILE

The ingenious boatmen have doubled the capacity of their craft by constructing a huge framework broader than the ship, to which they fasten nets. On this base the huge load of chopped straw is built up in pyramid form. The crew eat and sleep on the summit.

that come, and lay up grain under the hand of Pharaoh for food in the cities, and let them keep it. And that food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine."

The thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said to his servants, "Can we find such a one as this is, a man in whom the spirit of God is?"

PHARAOH PROMOTES JOSEPH TO POWER

And Pharaoh said to Joseph: "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou: thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou." And Pharaoh said to Joseph, "See, I have set thee over all the land of Egypt."

Thereupon Pharaoh took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in garments of fine linen, and put a gold chain

about his neck; and he made him to ride in the second chariot which he had. Then they cried before him, "Bow the knee!" So he made him ruler over all the land of Egypt.

And Pharaoh said to Joseph, "I am Pharaoh, but without thee shall no man lift up his hand or foot in all the land of Egypt."

And Pharaoh called Joseph's name Zaphenath-paneah [Nourisher of the Land]. And he gave him Asenath,[35] the daughter of Potiphera the priest of On,[36] to be his wife. And Joseph went out over all the land of Egypt.

OBELISK AT HELIOPOLIS

When Joseph married the high priest's daughter at On he found this obelisk standing before the portal of the temple. Even in his day it was ancient, and wonderfully beautiful, for the decorative inscription and the exquisite proportions of this monolith make it one of the notable objects in Egypt. It was erected by Sesostris III about 2000 B.C.

JOSEPH MEASURES UP TO HIS OPPORTUNITY

Joseph was thirty years old when he stood before Pharaoh, king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years which were in the land of Egypt, and

laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered grain as the sand of the sea, very much, until he left measuring, for it was beyond measure.

And to Joseph were born two sons before the year of famine came, whom Asenath, the daughter of Poti-phera priest of On, bore to him. And Joseph called the name of the first-born Manasseh [Causing to Forget]: "For," said he, "God hath made me forget all my toil, and all my father's house." And the name of the second called he Ephraim [Fruitful]: "For God hath caused me to be fruitful in the land of my affliction."

And the seven years of plenty, that was in the land of Egypt, were ended. And the seven years of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said to all the Egyptians, "Go to Joseph; what he saith to you, do."

And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold to the Egyptians; and the famine was severe in the land of Egypt. And all countries came into Egypt to Joseph to buy grain; because the famine was sore in all lands.

THE REUNION OF JOSEPH AND HIS BROTHERS

Famine Drives Joseph's Brothers to Egypt

JOSEPH CONCEALS HIS IDENTITY

Now Jacob saw that there was grain in Egypt, and Jacob said to his sons, "Why do ye look one upon another?" and he said, "Behold, I have heard that there is grain in Egypt: get you down thither, and buy for us from thence; that we may live, and not die."

So Joseph's ten brethren went down to buy grain from Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, "Lest perhaps harm befall him."

And the sons of Israel came to buy grain among those that came: for the famine was in the land of Canaan. Now Joseph was the governor over the land; he it was that sold to all the people of the land. So Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

THE SUBSIDING OF THE NILE
From a painting by Frederick Goodall

And Joseph saw his brethren, and he knew them, but made himself a stranger to them, and spoke roughly to them; and he said to them, "Whence come ye?"

And they said, "From the land of Canaan to buy food."

And Joseph knew his brethren, but they knew not him.

And Joseph remembered the dreams which he dreamed of them, and said to them, "Ye are spies; to see the nakedness of the land ye are come."

And they said to him, "Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies." And he said to them, "Nay, but to see the nakedness of the land ye are come."

But they said, "We thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not."

And Joseph said to them: "That is it that I spoke to you, saying, 'Ye are spies': hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies." And he put them all together into prison three days.

Then Joseph said to them the third day: "This do, and live; for I fear God: if ye be true men, let one of your brethren be bound in your prison house; but go ye, carry grain for the famine of your houses: and bring your youngest brother to me; so shall your words be verified, and ye shall not die."

And they did so. And they said one to another: "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."

Then Reuben answered them saying, "Spoke I not to you, saying, 'Do not sin against the child': and ye would not hear? Therefore also, behold, his blood is required."

And they knew not that Joseph understood them; for he spoke to them by an interpreter.

And he turned himself about from them, and wept; and returned to them, and spoke to them, and took Simeon from among them, and bound him before their eyes. Then Joseph commanded to fill their sacks with grain, and to restore every man's money into his sack, and to give them provisions for the way: and thus did he to them.

THE BROTHERS RETURN TO CANAAN

And they loaded their asses with the grain, and departed thence.

But as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in the mouth of his sack.

And he said to his brethren, "My money is restored; and, lo, it is even in my sack."

Then their heart failed them, and they were afraid, saying one to another, "What is this that God hath done to us?"

And they came to Jacob their father, to the land of Canaan.

And they told him all that had befallen them, saying: "The man who is the lord of the land spoke roughly with us, and took us for spies of the country. And we said to him, 'We are true men; we are not spies: we are twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.' But the man, the lord of the country, said to us, 'Hereby shall I know that ye are true men; leave one of your brethren with me, and take grain for the famine of your households, and be gone: and bring your youngest brother to me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic in the land.'"

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when they and their father saw their bundles of money, they were afraid.

And Jacob their father said to them, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me."

And Reuben spoke to his father, saying, "Slay my two sons if I bring him not to thee. Deliver him into my hand and I will bring him to thee again."

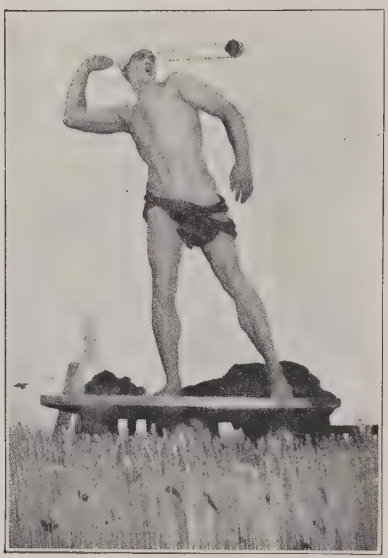
But Jacob said: "My son shall not go down with you; for his brother is dead, and he only is left: if harm befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave."

Famine Again Drives Joseph's Brothers to Egypt

THE BROTHERS PREPARE FOR THE JOURNEY

And the famine was severe in the land. And it came to pass, when they had eaten up the grain which they had brought out of Egypt, their father said to them, "Go again, buy us a little food."

And Judah spoke to him, saying: "The man did solemnly protest to us, saying, 'Ye shall not see my face, except your brother be with you.' If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down." And Israel said, "Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?"



AN EGYPTIAN SLINGER

From a painting by Lord Leighton

In harvest-time every field is protected by a slinger, who drives the birds from the grain. He makes his weapon from palm tree fiber. His missile is a sun-baked lump of earth. The beauty of the grainfields is suggested by the poppies.

And they said: "The man asked strictly concerning ourselves, and concerning our kindred, saying, 'Is your father yet alive? have ye another brother?' and we told him according to the tenor of these words: could we in any wise know that he would say, 'Bring your brother down'?"

And Judah said to Israel his father: "Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him; if I bring him not to thee, and set him before thee, then let me bear the blame forever: for

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THE SPHINX AND THE GREAT PYRAMID OF CHEOPS

Cheops exhausted the resources of his kingdom for twenty years to build his tomb—the great pyramid yonder—covering thirteen acres of ground. Within it one may still see the sarcophagus in which he firmly trusted he would rest forever. In the sphinx some great sculptor embodied the majesty of King Kephren, builder of the second pyramid which lies (off the picture) beyond the Sphinx. He transformed a headland of limestone into a lion whose head was the living image of the Pharaoh. For forty-seven centuries this monster has gazed inscrutably at the rising sun until he has become a symbol of the mystery of life, of time and of eternity. When Joseph was Grand Vizier of Egypt, this sphinx was a thousand years old.

except we had lingered, surely now we had returned a second time."

And their father Israel said to them: "If it must be so now, do this; take of the best fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts, and almonds: and take double money in your hand; and the money that was returned in the mouth of your sacks carry it again in your hand; perhaps it was an oversight.

National Non-Theatrical Motion Pictures, Inc.

JACOB'S FAREWELL TO BENJAMIN

"Take also your brother, and rise, go again to the man: and God Almighty give you mercy before the man, that he may release to you your other brother and Benjamin. And if I be bereaved of my children, I am bereaved."

THE BROTHERS APPEAR BEFORE JOSEPH

So the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

Now when Joseph saw Benjamin with them, he said to the steward of his house, "Bring the men into the house, and slay, and make ready; for the men shall dine with me at noon."

And the man did as Joseph bade; and the man brought the men into Joseph's house.

But the men were afraid, because they were brought into Joseph's house.

And they said, "Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses."

And they came near the steward of Joseph's house, and they spoke to him at the door of the house, and said: "Oh, my lord, we came indeed down at the first time to buy food: and it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand, and other money have we brought down in our hand to buy food: we cannot tell who put our money in our sacks."

And he said, "Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money."

Then he brought Simeon out to them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender.

National Non-Theatrical Motion Pictures, Inc.

JOSEPH'S FEAST TO HIS BRETHREN

So they made ready the present for Joseph's coming at noon: for they heard that they should eat bread there.

JOSEPH MAKES A FEAST FOR HIS BROTHERS

Now when Joseph came home, they brought him the present which was in their hand into the house, and bowed down themselves to him to the earth.

And he asked them of their welfare, and said, "Is your father well, the old man of whom ye spoke? Is he yet alive?"

And they answered, "Thy servant our father is in good health, he is yet alive." And they bowed down their heads, and made obeisance.

And Joseph lifted up his eyes and saw his brother Benjamin, his mother's son, and said, "Is this your youngest brother, of whom ye spoke to me?" And he said, "God be gracious to thee, my son."

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NILE VALLEY AND THE PYRAMIDS

When Joseph passed here thirty-four hundred years ago, he saw stately palm groves sheltering villages of mud quite as they shelter them today. He saw reservoirs like this in which the waters of the annual inundation are confined. He saw the camels, the cattle, the irrigation, the toiling men and women and children; and beyond this feverish and ephemeral life he saw a tawny desert surmounted by shining pyramids, symbol of the never-ending life of the great hereafter.

And Joseph made haste; for his heart yearned over his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face and went out; and he refrained himself, and said, "Set on food."

And they set on for him by himself, and for them by themselves, and for the Egyptians, who ate with him, by themselves; because the Egyptians could not eat with the Hebrews; for that is an abomination to the Egyptians. And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marveled one with an-

other. And Joseph took of the food and sent portions to them from before him: but Benjamin's portion was five times as much as any of theirs. And they drank, and were merry with him.

JOSEPH TESTS HIS BROTHERS IN AN UNUSUAL WAY

Then he commanded the steward of his house, saying: "Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his grain money." And he did according to the word that Joseph had spoken.

As soon as the morning was light the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said to his steward: "Up, follow after the men; and when thou dost overtake them, say to them, 'Wherefore have ye rewarded evil for good? Is not this the cup from which my lord drinketh, and whereby indeed he divineth? Ye have done evil in so doing.'"

So he overtook them, and he spoke to them these words.

And they said to him: "Wherefore sayeth my lord these words? God forbid that thy servants should do such a thing. Behold, the money, which we found in our sack's mouths, we brought again to thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, let him die, and we also will be my lord's bondmen."

And the steward said, "Now also let it be according to your words: he with whom it is found shall be my bondman; and ye shall be blameless."

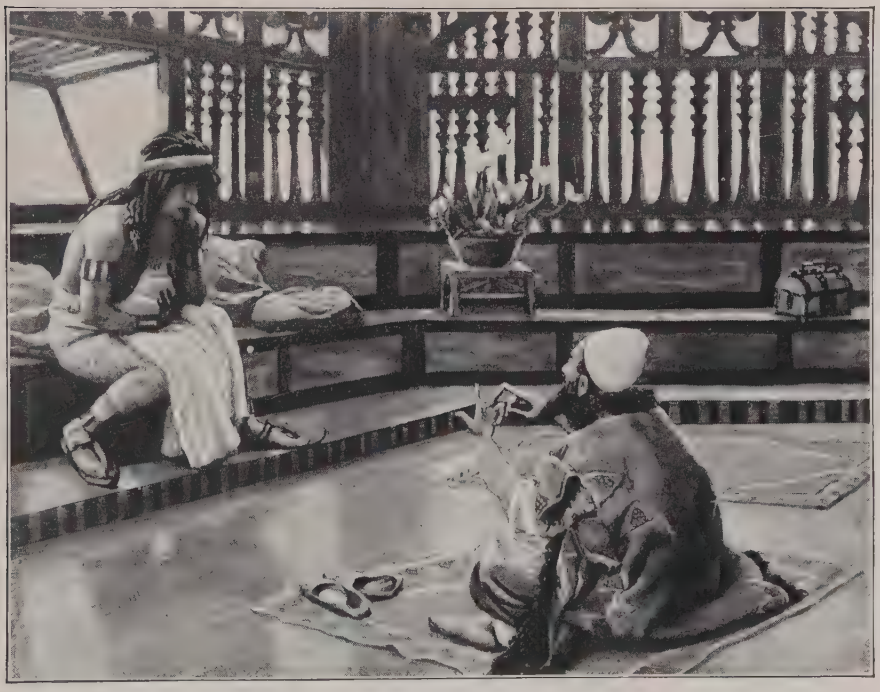
Then they speedily took down every man his sack to the ground, and opened every man his sack. And the steward searched, and began at the eldest, and left off at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and loaded every man his ass and returned to the city.

JUDAH MAKES A FERVENT APPEAL

And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground.

And Joseph said to them, "What deed is this that ye have done? Know ye not that such a man as I can indeed divine?"[37]

And Judah said: "What shall we say to my lord? What shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's bondmen, both we, and he also with whom the cup is found."



JOSEPH CONVERSES WITH JUDAH

From a painting by James J. Tissot

Dramatic and intensely real. In this cool arbor the young and fortunate youth listens with all his soul to the narrative that Judah is relating with the aid of his fingers. Through the opening behind Joseph are the pyramids, symbol of the power that this child of a favoring Providence now wields.

But Joseph said, "God forbid that I should do so: the man in whose hand the cup is found, he shall be my bondman; but as for you, get you up in peace to your father."

Then Judah came near to him, and said: "Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants saying, 'Have ye a father, or a brother?' And we said to my lord, 'We have a father, an old man, and a child of his old age, a little one; his brother is dead, and he alone is left of his mother, and his father loveth him.' And thou saidst to thy servants, 'Bring him down to me, that I may set mine eyes upon him.' And we said to my lord, 'The lad cannot leave his father: for if he should leave his father, his father would die.' And thou saidst to thy servants, 'Except your youngest brother come down with you, ye shall see my face no more.'

"And it came to pass when we came up to thy servant my father, we told him the words of my lord. And our father said, 'Go again, buy us a little food.' But we said, 'We cannot go down: if our youngest brother be with us, then we will go down: for we may not see the man's face, except our youngest brother be with us.' And thy servant my father said to us, 'Ye know that my wife bore me two sons: and the one went out from me, and I said, "Surely he is torn in pieces"; and I saw him not since: and if ye take this one also from me, and harm befall him, ye will bring down my gray hairs in sorrow to the grave.'

"Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants will bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad to my father, saying, 'If I bring him not to thee, then I shall bear the blame to my father forever.' Now therefore, I pray thee,

let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest I see the evil that shall come on my father."

Joseph Reveals Himself to His Brothers

Then Joseph could not refrain himself before all them that stood by him; and he cried, "Cause every man to go out from me."

And there stood no man with him, while Joseph made himself known to his brethren. And he wept aloud: and the Egyptians heard, and the house of Pharaoh heard.

And Joseph said to his brethren, "I am Joseph; doth my father yet live?" And his brethren could not answer him; for they were troubled at his presence.

JOSEPH MAKES HIMSELF KNOWN TO HIS BRETHREN

From a drawing by Gustave Doré

And Joseph said to his brethren, "Come near to me, I pray you." And they came near.

And he said: "I am Joseph, your brother, whom ye sold into Egypt. And now be not grieved, nor angry with yourselves, that ye sold me hither: for God sent me before you to preserve life. For these two years hath the famine been in the land: and there are yet five years, in which there

shall be neither plowing nor harvest. And God sent me before you to preserve you a remnant in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt. Haste ye, and go up to my father, and say to him, 'Thus saith thy son Joseph, God hath made me lord of all Egypt: come down to me, tarry not: and thou shalt dwell in the land of Goshen,[38] and thou shalt be near to me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for there are yet five years of famine; lest thou come to poverty, thou, and thy household, and all that thou hast.'

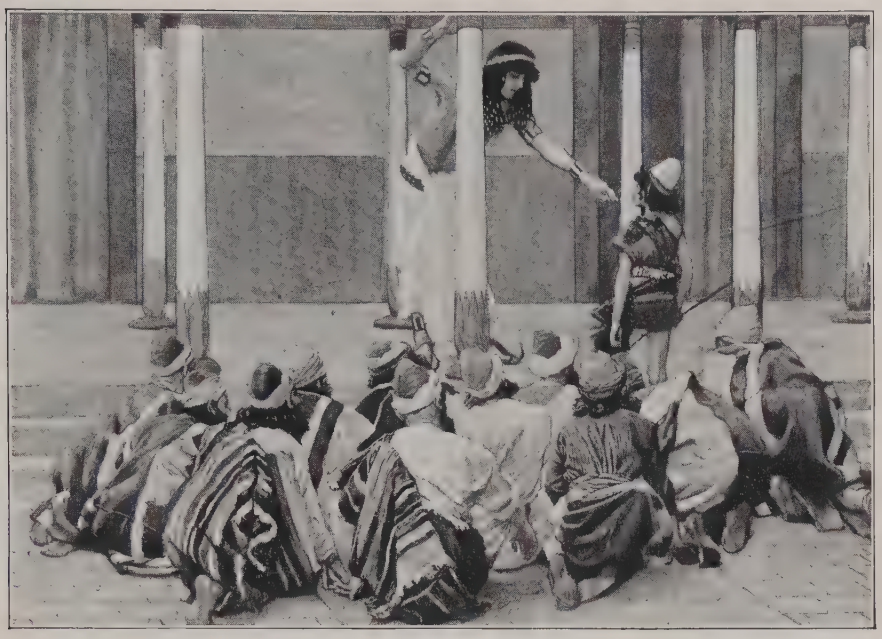
"And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh to you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither."

Then he fell upon his brother Benjamin's neck and wept; and Benjamin wept upon his neck. And he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

Pharaoh Issues a Gracious Invitation

And the report thereof was heard in Pharaoh's house, saying, "Joseph's brethren are come": and it pleased Pharaoh well, and his servants.

Therefore Pharaoh said to Joseph: "Say to thy brethren, 'This do ye; load your beasts, and go, get you to the land of Canaan; and take your father and your households, and come to me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and



JOSEPH AND BENJAMIN
From a painting by James J. Tissot

come. Also regard not your goods; for the good of all the land of Egypt is yours.'"

And the sons of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provisions for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver and five changes of raiment. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she-asses laden with grain and bread and provision for his father by the way.

So he sent his brethren away, and they departed: and he said to them, "See that ye fall not out by the way."

Then they went up out of Egypt, and came into the land of Canaan to Jacob their father. And they told him, saying, "Joseph is yet alive, and he is governor over all the land of Egypt."

JACOB GOES INTO EGYPT
From a drawing by Gustave Doré

And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said to them: and when he saw the wagons which Joseph had sent

to carry him, the spirit of Jacob their father revived: and Israel said, "It is enough; Joseph my son is yet alive: I will go and see him before I die."

THE SETTLEMENT OF THE UNITED FAMILY IN EGYPT

Jacob Journeys to Goshen

JOSEPH MEETS AND GREETS HIS FATHER

Then Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices to the God of his father Isaac. And God spoke to Israel in the visions of the night, and said, "Jacob, Jacob."

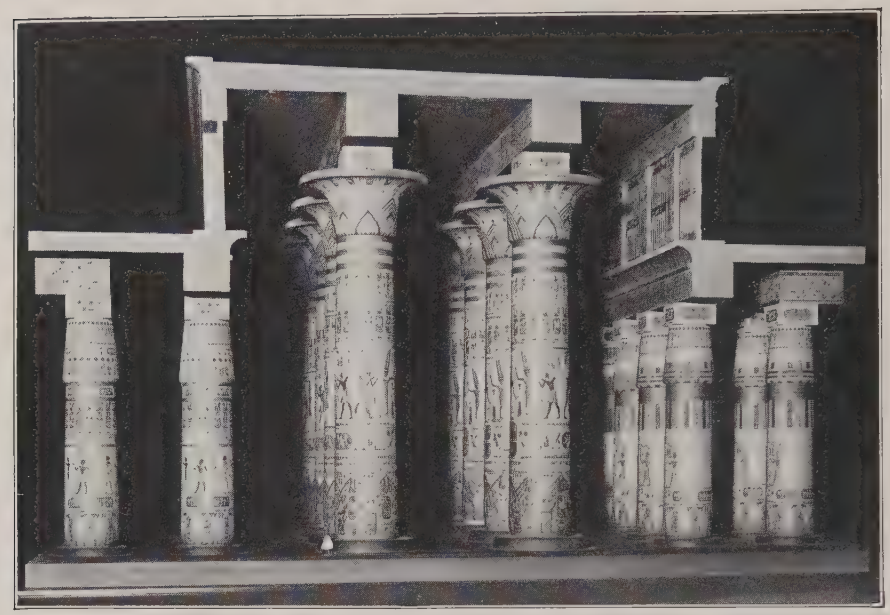
And he said, "Here am I."

And he said: "I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes."

And Jacob rose up from Beer-sheba; and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his family with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his family brought he with him into Egypt.

And he sent Judah before him to Joseph, to show the way before him to Goshen; and they came into the land of Goshen. Then Joseph made ready his chariot, and went up to meet Israel his father to Goshen; and he presented himself to him, and fell on his neck, and wept on his neck a good while.

And Israel said to Joseph, "Now let me die, since I have seen thy face, because thou art yet alive."



HYPOSTYLE HALL: A RESTORATION

This grand hall, only one of many in the temple of Karnak, its magnificent columns sculptured and painted and inlaid with figures of the gods and the mighty Pharaoh at whose command this forest of stone arose, may serve to remind us of the magnificence which surrounded Joseph, and, by contrast, the simplicity of his early home in the tents of Hebron. Did mortal ever experience so dramatic a change?

This restoration represents one of the most splendid works of Egyptian architecture. Its roof, seventy-six feet above the floor, was supported by 134 colossal columns arranged in sixteen rows.

And Joseph said to his brethren, and to his father's house: "I will go up, and tell Pharaoh, and will say to him, 'My brethren, and my father's house, who were in the land of Canaan, are come to me; and the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.' And it shall come to pass, when Pharaoh shall call you, and shall say, 'What is your occupation?' that ye shall say, 'Thy servants have been keepers of cattle from our youth even until now, both we, and our fathers'; that ye may dwell in the land of Goshen; for every shepherd is an abomination to the Egyptians."

JOSEPH PRESENTS HIS FATHER TO PHARAOH

Then Joseph came and told Pharaoh, and said, "My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen." And he took some of his brethren, even five men, and presented them to Pharaoh.

Then Pharaoh spoke to Joseph, saying: "Thy father and thy brethren are come to thee: the land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell; and if thou knowest any able men among them, then make them rulers over my cattle."

And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

And Pharaoh said to Jacob, "How many are the days of the years of thy life?"

And Jacob said to Pharaoh: "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their pilgrimage." And Jacob blessed Pharaoh, and went out from the presence of Pharaoh.

So Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with food, according to their families.

Joseph Administers the Food Supply of Egypt

And there was no food in all the land; for the famine was very sore, so that the land of Egypt and the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the grain which they bought: and Joseph

brought the money into Pharaoh's house. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came to Joseph, and said, "Give us bread: for why should we die in thy presence? for our money faileth."

And Joseph said, "Give your cattle; and I will give you for your cattle, if money fail."

So they brought their cattle to Joseph: and Joseph gave them bread in exchange for the horses, and for the flocks, and for the herds, and for the asses: and he fed them with bread in exchange for all their cattle for that year.

When that year was ended, they came to him the second year, and said to him: "We will not hide from my lord, how that our money is all spent; and the herds of cattle are my lord's; there is nought left in the sight of my lord, but our bodies, and our lands: wherefore should we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants to Pharaoh: and give us seed, that we may live, and not die, and that the land be not desolate."

So Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine was sore upon them: so the land became Pharaoh's. And as for the people, he removed them to the cities from one end of the border of Egypt even to the other end thereof. Only the land of the priests bought he not: for the priests had a portion from Pharaoh, and ate their portion which Pharaoh gave them; wherefore they sold not their land.

Then Joseph said to the people: "Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. And it shall come to pass at the ingatherings, that ye shall give the fifth part to Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones."

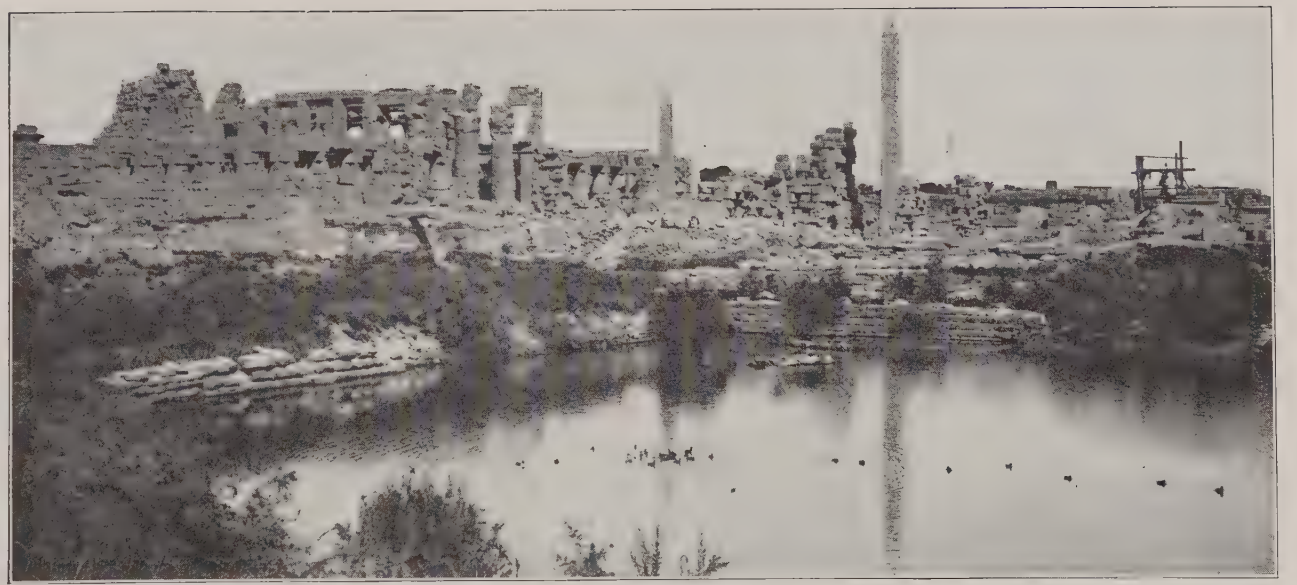
PHARAOH SURVEYS HIS LAND

From a painting by James J. Tissot

Tissot is usually dramatic and historically accurate. He here pictures the Pharaoh seated on his portable throne, borne on the shoulders of his slaves. Accompanying him are officials indicated by their elaborate wigs and collars. The details of Pharaoh's garments correspond with those seen on the monuments,—the voluminous pleated skirt, the broad bracelets and armlets, the collar set with precious stones, the characteristic royal head-dress with the serpent upon it and even the ceremonial beard in its little case held on by a strap. The teeming millions of Egypt are symbolized by the countless houses, while the wealth and grandeur of her kings is suggested by the noble line of pyramids, sepulchers of past greatness. Pharaoh's gesture shows that his will is supreme.

And they said, "Thou hast saved our lives: let us find favor in the sight of my lord, and we will be Pharaoh's servants." So Joseph made it a law over the land of Egypt to this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

And Israel dwelt in the land of Egypt, in the land of Goshen; and they got them possessions therein, and were fruitful, and multiplied exceedingly.



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RUINS OF KARNAK

While the earlier buildings at Karnak antedate Joseph, all the ruins in this picture are later than he. The great obelisk on the right is a memorial of Queen Hatshepsut of the eighteenth dynasty, one of the most strenuous women known to history. The ruined pylon at the left was built by Thothmes III, conqueror of the Amorites of Palestine, the one in whom some scholars see the Pharaoh of the Oppression. Still further to the left we recognize the great columns of the Hypostyle Hall built in the days of the nineteenth dynasty, in part by Ramses II who has long been reputed to be the true Pharaoh of the Oppression. This hall alone is the size of Notre Dame cathedral in Paris. The great temple terminates beyond the picture to the left in pylons built almost as late as the Christian era. Karnak thus represents in its various structures two thousand years of history.

Joseph Visits the Deathbed of Jacob

JACOB BLESSES THE SONS OF JOSEPH

And it came to pass after these things, that one told Joseph, "Behold, thy father is sick"; and he took with him his two sons, Manasseh and Ephraim.

And one told Jacob, and said, "Behold, thy son Joseph cometh to thee"; and Israel strengthened himself, and sat upon the bed.

And Jacob said to Joseph: "God Almighty appeared to me at Luz in the land of Canaan, and blessed me, and said to me, 'Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy family after thee for an everlasting possession.'

"And now thy two sons, Ephraim and Manasseh, which were born to thee in the land of Egypt, before I came to thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance. And as for me, when I came from Paddan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come to Ephrath [Bethlehem]: and I buried her there in the way of Ephrath."

And Israel beheld Joseph's sons, and said, "Who are these?"

And Joseph said to his father, "They are my sons, whom God hath given me in this place."

Then he said, "Bring them, I pray thee, to me, and I will bless them."

Now the eyes of Israel were dim for age, so that he could not see. And he brought them near to him: and he kissed them, and embraced them. And Israel said to Joseph: "I had not thought to see thy face: and, lo, God hath showed me also thy family."

JACOB BLESSING HIS GRANDSONS

From a painting by R. Payton Reid

The patriarch, though in Egypt, still dwells in tents. In the act of death he becomes a prophet. Blind though he is, his right hand seeks the head of the younger son Ephraim and bestows upon him the greater blessing.

"And he blessed them that day, saying, 'In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh': and he set Ephraim before Manasseh."

And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near to him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands knowingly; for Manasseh was the first-born.

And he blessed Joseph, and said:

"The God before whom my fathers Abraham and Isaac
did walk,
The God who hath fed me all my life long until this day;
The Angel who hath redeemed me from all evil,
Bless the lads;
And let my name be continued by them,
And the name of my fathers Abraham and Isaac;
And let them grow into a multitude
In the midst of the earth."

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head to Manasseh's head. And Joseph said to his father, "Not so, my father: for this is the first-born; put thy right hand upon his head."

But his father refused, and said: "I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."

And he blessed them that day, saying: "In thee will Israel bless, saying, 'God make thee as Ephraim and as Manasseh'": and he set Ephraim before Manasseh.

And Israel said to Joseph: "Behold, I die; but God shall be with you, and bring you again to the land of your fathers. Moreover I have given to thee one portion above thy brethren,

which I took out of the hand of the Amorite with my sword and with my bow."

JACOB REQUESTS BURIAL IN THE HOME LAND

And Jacob lived in the land of Egypt seventeen years: so the days of Jacob, the years of his life, were an hundred forty and seven years.

And the time drew near that Israel must die: and he called his son Joseph, and said to him: "If now I have found favor in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt. But when I sleep with my fathers, thou shalt carry me out of Egypt, and bury me in their burying place."

And Joseph said, "I will do as thou hast said."

Then Jacob said, "Swear to me." And he swore to him.

Then Israel bowed himself upon the bed's head.

And Jacob charged his sons, and said to them:

"I am to be gathered unto my people:
Bury me with my fathers in the cave in the field of
Ephron the Hittite,
In the cave in the field of Machpelah,
Which is before Mamre, in the land of Canaan,
Which Abraham bought with the field of Ephron
the Hittite
For a possession of a burying place.
There they buried Abraham and Sarah his wife;
There they buried Isaac and Rebekah his wife;
And there I buried Leah.
The purchase of the field and of the cave therein
Was from the sons of Heth."

Jacob Dies and Is Greatly Mourned

And when Jacob made an end of charging his sons, he gathered up his feet into the bed, and died. And Joseph fell upon his father's face, and wept upon him, and kissed him.

And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of embalming: and the Egyptians mourned for him threescore and ten days.

And when the days of his mourning were past, Joseph spoke to the house of Pharaoh, saying: "If now I have found favor in your eyes, speak, I pray you, in the ears of Pharaoh, saying, 'My father made me swear, saying, "Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me." Now therefore let me go up, I pray thee, and bury my father and I will come again.'"

And Pharaoh said, "Go up, and bury thy father, according as he made thee swear."

And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of

AN EGYPTIAN MUMMY CASE

Jacob and Joseph were both embalmed after the manner of the Egyptians. They were put in coffins presumably like this, which is nothing more nor less than a magic house supplied with those charms and formulas of power that will enable the soul of the deceased completely to possess his body, to see through its eyes of crystal, to speak through the lips so tightly sealed, and to partake of the food supplied so lavishly on the painted walls. Magic is the key by which the Egyptian unlocked the treasury of eternity.

Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company. And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father, seven days.

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SUNRISE ON THE DESERT

And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, "This is a grievous mourning to the Egyptians": wherefore the name of it was called Abel-mizraim [The Mourning of Egypt], which is beyond the Jordan.

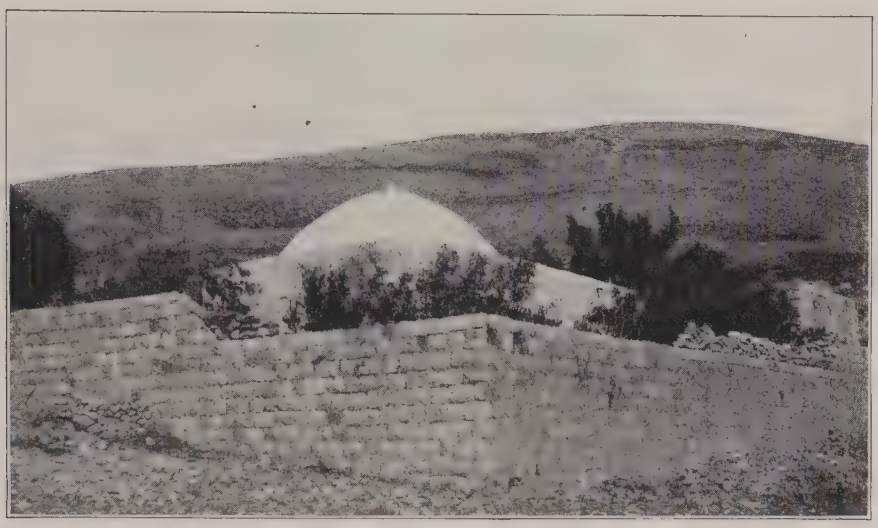
And Jacob's sons did to him according as he commanded them: for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying place, of Ephron the Hittite, before Mamre.

Joseph Forgives His Brothers, and Dies

And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

Now when Joseph's brethren saw that their father was

dead, they said, "Joseph will perhaps hate us, and will certainly requite us all the evil which we did to him." So they sent a message to Joseph, saying: "Thy father did command before he died, saying, 'So shall ye say to Joseph, Forgive, I



TOMB OF JOSEPH NEAR JACOB'S WELL
By courtesy of Professor G. L. Robinson, D.D.

pray thee now, the trespass of thy brethren, and their sin, for they did to thee evil': and now, we pray thee, forgive the trespass of the servants of the God of thy father."

And Joseph wept when they spoke to him. And his brethren also went and fell down before his face; and they said, "Behold, we are thy servants."

And Joseph said to them: "Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it for good, to bring to pass, as it is this day, to save many people alive. Now therefore fear ye not: I will nourish you, and your little ones." And he comforted them, and spoke kindly to them.

So Joseph dwelt in Egypt, he, and his father's house: and

UPPER EGYPT

From a painting by John Frederick Lewis

This picture summarizes in a glance the mystery and fascination of Egypt. In the outskirts of the village of Edfu, on the rubbish mound of mingled potsherds, sand and the sweepings of the age-old town, a caravan from the far-away sunset rests from its labors. Tomorrow the men and the camels will be gone, but the old temple will continue to stand from age to age.

Joseph lived an hundred and ten years. And Joseph saw Ephraim's children of the third generation.

Then Joseph said to his brethren, "I die: but God will surely visit you, and bring you up out of this land to the land which he swore to Abraham, to Isaac, and to Jacob."

And Joseph took an oath of the children of Israel, saying, "God will surely visit you, and ye shall carry up my bones from hence."

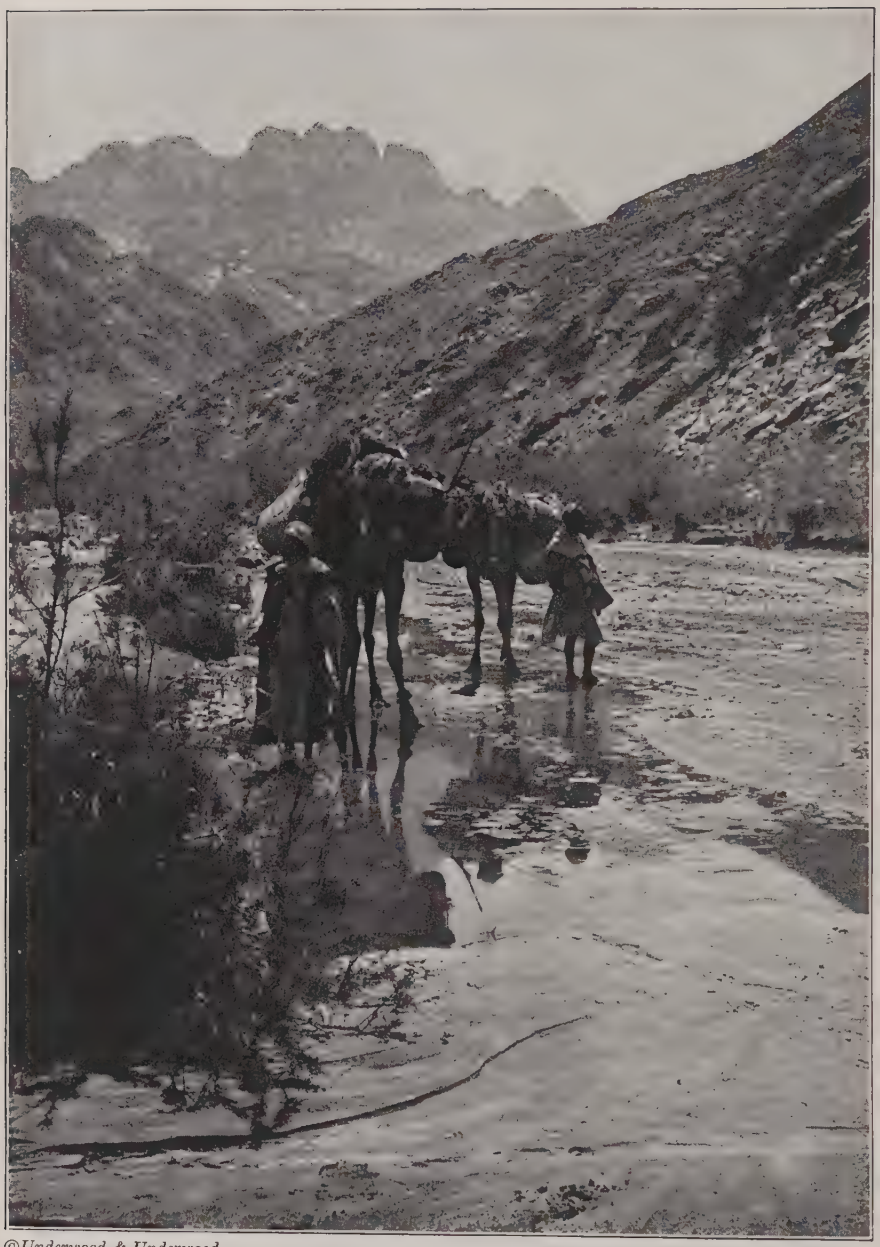
So Joseph died, being a hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem, for a hundred pieces of silver: and it became the inheritance of the children of Joseph.

Summary of the History of the Patriarchs

He hath remembered his covenant forever,
The word which he commanded to a thousand generations;
Which covenant he made with Abraham,
And his oath unto Isaac;
And confirmed the same unto Jacob for a law,
To Israel for an everlasting covenant;
Saying: "Unto thee will I give the land of Canaan,
To be the lot of your inheritance."

When they were but a few men in number;
Yea, very few, and but pilgrims in it;
When they were wandering from one nation to another
Journeying from people to people,
He suffered no man to do them wrong:
Yea, he reproved kings for their sakes;
Saying, "Touch not mine anointed,
And do my prophets no harm."



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IN THE WILDERNESS OF SINAI

THE GREAT COMMANDERS

MOSES

Emancipator and Lawgiver, Prophet and Judge, Poet and Priest

A MAN and a mountain stand together in the Old Testament; and the man overtops the mountain. Sinai is significant only because Moses saw God there and became his mouthpiece; but Moses himself, in the solitary grandeur of his personality and work, dominates the entire landscape of Old Testament history. He it is who gives character and distinction to all the rest. Prophets, priests, lawgivers, judges, kings, all find in him their historic precedent and inspiration.

He came into the world under sentence of death; the executioner was awaiting his arrival. Yet, thanks to the loving strategy of mother and sister and the ruling hand of God, he lived to become the master mind and leader of his day, and save One the master moralist of all time. The son of slave parents, he yet achieved a standing that rivals the greatness of mighty kings. And today, in the present year of our Lord, Christians, Mohammedans, and Jews unite in paying noble tribute to his name.

Now what manner of man was he whom God so highly exalted?

Educationally, he was thoroughly equipped. And it was a vital type of education that he received. During the first three years of his life—the most significant, according to Horace Bushnell, in the life of any person—he was in the care of his mother. Through her doubtless came those loyalties to race and religion that manifested themselves so strongly in his maturity. His boyhood and young manhood were spent in the court of Egypt, the most cultured and learned court of that day. Literature, law, government, art, were all at the disposal of his growing mind. At forty he was forced into exile, dwelt for forty years more in the wilderness near Horeb-Sinai, and there rounded out his course of life-preparation. There it was that he had time and leisure to meditate, and acquire that sense of perspective that comes from aloofness of position and from thought; there it was, in contact with the vaster aspects of nature, with mountain and plain and storm and sky, that he found that expansion of soul, that consciousness of divine presence, so characteristic of him ever after; there it was that he became reacquainted with the faith of his fathers through his father-in-law Jethro, priest of Midian; there it was that he learned the ways of mountain and wilderness, and wisdom in the discovery and use of their resources; and there it was that he received his call from God to the mighty task of delivering and establishing his people.

In achievements he was multifold. If he had simply led Israel out of Egypt and had done no more, it would have been enough to have assured Moses his place in history; for that task alone demanded that on the one hand he pit himself against the shrewdest and most powerful kingdom of the day, and on the other hand that he arouse, inspire, organize, and lead a broken, half-hearted, ignorant, and ofttimes rebellious multitude of slaves out to freedom and newness of racial and religious life. But he not only led Israel out of Egypt in the name of Jehovah; he interpreted Jehovah to Israel as a God of power and righteousness and compassion, and bound Israel to him in a covenant of blood; he freed the worship of Jehovah from idolatry, child-sacrifice, and unchastity; he organized a brief system of worship centering about the ark and the tabernacle; he gave Israel a code of laws controlling all conduct, both religious and social, in terms of the will of God; he systematized the administration of justice; he established, through the election of elders, the precedent for the democratic organization of the future nation. In all these ways he turned a community of slaves into a free people, with a common religion, a common body of laws, and an incipient national consciousness. Merely to enumerate these outstanding accomplishments of Moses is to be filled with wonder; he was, under God, the political and religious father of his nation, the founder of its theocracy.

In personal bearing he was beautifully humble. This man of Sinaitic build, who, in intellectual equipment and power, in dynamic leadership, in legal acumen in moral discernment, in spiritual insight, and in growing God-consciousness, stood waist-high above all his contemporaries, is spoken of as "very meek, above all the men that were upon the face of the earth." He it was who, when friends were concerned for his prophetic repute, said, "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them." He it was who, with sublime self-effacement, asked that his own name be blotted out rather than that the people perish.

In influence he projects himself through the advancing centuries. This mind dominates Jewry to this day. This name is associated with the ninetieth psalm, one of the profoundest in the Psalter, in which God is approached as the eternal and abiding home of all his people. This figure in company with Elias appears with the Master on the Mount of Transfiguration conversing with him about the Kingdom. And the Seer of Revelation beholds "the sea of glass" and upon it the multitude of those who have won their victory over the beast, and these sing "the song of Moses the servant of God" and "the song of the Lamb."

Without a knowledge of the life and work of Moses it is impossible to understand either the history or the religion of the Old Testament.

MOSES

The Liberator of a Race of Slaves, the Leader and Lawgiver of a Great People

THE BONDAGE AND THE RISE OF A DELIVERER

A Proud People Are Enslaved

AND Joseph died, and all his brethren, and all that generation.

And the children of Israel were fruitful, and increased abundantly, and multiplied, and grew exceeding mighty; and the land was filled with them.

Now there arose a new king over Egypt, who knew not Joseph. And he said to his people: "Behold, the people of the children of Israel are more and mightier than we. Come, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join themselves to our enemies, and fight against us, and get them up out of the land."

Therefore they set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom[39] and Raamses. But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were grieved because of the children of Israel. So the Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field.

And Pharaoh charged all his people, saying, "Every son that is born ye shall cast into the river, but every daughter ye shall save alive."

A Babe Is Discovered by a Princess

Now there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman bore a son: and when she saw him that he was a goodly child, she hid him three months. But, when she could not longer hide him, she took for him an ark of bulrushes,[40] and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to know what would be done to him.

FINDING OF MOSES
From a painting by J. Y. Hunter

Now the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, "This is one of the Hebrews' children."

Then said his sister to Pharaoh's daughter, "Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee?"

And Pharaoh's daughter said to her, "Go."

So the maid went and called the child's mother.

And Pharaoh's daughter said to her, "Take this child away, and nurse it for me, and I will give thee thy wages."

Then the woman took the child, and nursed it. And the child grew, and she brought him to Pharaoh's daughter, and he became her son. And she called his name Moses [Draw Out]. "Because," she said, "I drew him out of the water."[41]

Moses Flees for His Life

Now it came to pass in those days, when Moses was grown up, that he went out to his brethren, and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren. And he looked this

THE FINDING OF MOSES
From a painting by Marco Antonio Franceschini

And now observe, this is the part
The painter chose to show his art.
Look at the sister's eager eye,
As here she seems advancing nigh.
Lowly she bends, says "Shall I go
And call a nurse for thee? I know
A Hebrew woman liveth near.
Great lady, shall I bring her here?"
See! Pharaoh's daughter answers, "Go."
No more the painter's art can show.
He cannot make his figures move.
On the light wings of swiftest love
The girl will fly to bring the mother
To be the nurse. She'll bring no other.
To her will Pharaoh's daughter say,
"Take this child from me away;
For wages nurse him. To my home
At proper age this child may come.
When to our palace he is brought,
Wise masters shall for him be sought
To train him up befitting one
I would protect as my own son.
And Moses be a name unto him,
Because I from the waters drew him."
—*Charles and Mary Lamb*

MOSES DEFENDS THE DAUGHTERS OF JETHRO
By Nicolas Poussin

way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

And when he went out the second day, behold, two men of the Hebrews were striving together: so he said to him that did the wrong, "Wherefore smitest thou thy fellow?"

But he said, "Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian?"

Then Moses feared, and said, "Surely this thing is known."

Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian.

And he sat down by a well. Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. But the shepherds came and drove them away: then Moses stood up and helped them, and watered their flock.

MOSES AND THE DAUGHTERS OF JETHRO

From a painting by Botticelli

Whereas the picture by Poussin represents Moses the defender, this picture represents Moses the helper. The artist has given Moses a face quite like the traditional face of Christ. This is intentional, for in the Sistine Chapel this picture, like all the pictures in the series of which it is a part, is directly opposite an incident from the life of Christ and stands to the latter in the relation of prophecy to fulfilment.

And when they came to Reuel [Jethro] their father, he said, "How is it that ye are come so soon today?"

And they said, "An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock."

And he said to his daughters, "And where is he? Why is it that ye have left the man? Call him, that he may eat bread." And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bore a son, and he called his name Gershom [A Stranger Here]: for he said, "I have been a stranger in a strange land."

Now it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up to God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

God Calls Moses to Deliver Israel

Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian, and he led the flock to the back of the wilderness, and came to the mountain of God, to Horeb. Then the angel of the Lord appeared to him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush was not consumed.

And Moses said, "I will now turn aside, and see this great sight, why the bush is not burnt."

Now when the Lord saw that he turned aside to see, God called to him out of the midst of the bush, and said, "Moses, Moses." And he said, "Here am I."

MOSES AND THE BURNING BUSH

From a fresco by H. Flandrin

A flame has always been the symbol of inspiration. Here the prosaic sheep which represent the work Moses has been doing for forty years are contrasted with the prophetic fire which symbolizes his prophetic work of the future.

And God said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Moreover he said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

And Moses hid his face; for he was afraid to look upon God.

And the Lord said: "I have surely seen the affliction of my people who are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and a large land, to a land flowing with milk and honey. Come now therefore, and I will send thee to Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt."

But Moses said to God, "Who am I, that I should go to Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

And God said, "Certainly I will be with thee; and this shall be a token to thee, that I have sent thee; when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

Then Moses said to God, "Behold, when I come to the children of Israel, and shall say to them, 'The God of your fathers hath sent me to you'; and they shall say to me, 'What is his name?' what shall I say to them?"

And God said to Moses, "I AM THAT I AM"; and he said, "Thus shalt thou say to the children of Israel, 'I AM [Jehovah] hath sent me to you.'"

The name Jehovah [I AM; The Eternal Living One] distinguished the true God from false gods, to whom were attributed physical parts and passions. "God is a spirit," not a physical being.

God Gives Moses a Great Commission

And God said moreover to Moses: "Thus shalt thou say to the children of Israel: 'The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me to you;

This is my name forever,
And this is my memorial to all generations.'

Go, and gather the elders of Israel together, and say to them, 'The Lord, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared to me, saying, I have surely visited you, and seen that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt, to a land flowing with milk and honey.' And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, to the king of Egypt, and ye shall say to him, 'The Lord, the God of the Hebrews, hath met with us; and now let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God.'

"And I know that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof; and after that he will let you go. And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: but every woman shall ask of her neighbor, and of her that sojourneth in her house, jewels of silver and jewels of gold, and raiment; and ye shall put them upon your sons and upon your daughters; and ye shall spoil the Egyptians."

The Lord Manifests His Power in a Wonderful Way

But Moses answered and said, "Behold, they will not believe me, nor hearken to my voice: for they will say, 'The Lord hath not appeared to thee.'"

Then the Lord said to him, "What is that in thy hand?"

And he said, "A rod."

And he said, "Cast it on the ground."

And he cast it on the ground, and it became a serpent; and Moses fled from before it.

Then the Lord said to Moses, "Put forth thy hand and take it by the tail."

PAPYRUS GROWING BY A STREAM

Dense groves of papyrus like those in this picture once covered the marshes of the Delta and the banks of the Nile. In such a jungle as this the baby Moses was hidden, safe from all enemies but the crocodile. These slender and graceful reeds have played a wonderful rôle in history, for from their stalks was made the ancient paper on which so much of our knowledge of the past has been preserved. The oldest Christian words, the "Sayings of Christ," have come down to us on a fragment of papyrus. It was the writing material of the poor man; and so the discovery of papyrus documents in rubbish heaps of Egyptian towns opened up to us the little known life of the middle and lower classes of ancient times.

And he put forth his hand, and laid hold of it, and it became a rod in his hand.

Then the Lord said furthermore to him, "Put now thy hand into thy bosom."

And he put his hand into his bosom: and when he took it out, behold, his hand was leprous, as white as snow.

Then he said, "Put thy hand into thy bosom again."

And he put his hand into his bosom again; and when he took it out of his bosom, behold, it was turned again as his other flesh.

And the Lord said: "It shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe even these two signs, neither hearken to thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land."

But Moses said to the Lord, "Oh, Lord, I am not eloquent, neither heretofore, nor since thou hast spoken to thy servant: for I am slow of speech, and of a slow tongue."

And the Lord said to him, "Who hath made man's mouth? Or who maketh a man dumb, or deaf, or seeing, or blind? is it not I, the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak."

But he said, "Oh, Lord, send, I pray thee, by the hand of him whom thou wilt send."

And the anger of the Lord was kindled against Moses, and he said: "Is there not Aaron thy brother the Levite? I know that he can speak well. And also, behold, he cometh forth to meet thee. And when he seeth thee, he will be glad in his heart. And thou shalt speak to him, and put the words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be

thy spokesman for the people. And thou shalt take in thy hand this rod, wherewith thou shalt do the signs."

Moses Meets His Brother in the Wilderness

So Moses returned to Jethro his father-in-law, and said to him, "Let me go, I pray thee, and return to my brethren who are in Egypt, and see whether they be yet alive."

And Jethro said to Moses, "Go in peace."

And the Lord said to Moses in Midian, "Go, return into Egypt; for all the men are dead that sought thy life."

Then Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the rod of God in his hand.

And the Lord said to Moses: "When thou goest back into Egypt, see that thou do before Pharaoh all the wonders which I have put in thy hand: but I will harden his heart, and he will not let the people go. And thou shalt say to Pharaoh, 'Thus saith the Lord, Israel is my son, my first-born: and I have said to thee, Let my son go, that he may serve me; and thou hast refused to let him go: behold, I will slay thy son, thy first-born.'"

And the Lord said to Aaron, "Go into the wilderness to meet Moses."

And he went, and met him in the mountain of God, and kissed him.

And Moses told Aaron all the words of the Lord wherewith he had sent him, and all the signs which he had commanded him.

And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spoke all the words which the Lord had spoken to Moses, and did the signs in the sight of the people. And the people believed; and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshiped.

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THE CHILDREN OF ISRAEL CRY OUT IN BONDAGE

From a painting by John S. Sargent

The children of Israel in the center raise their hands in supplication to Jehovah who hides himself behind the wings of the Cherubim. In answer to their prayer he stretches out a mighty hand to arrest the strokes threatened by two great oppressors,—upon our left an Egyptian Pharaoh, supple, splendid, unimpassioned, guarded by the wings of his protecting divinity; on our right a Babylonian monarch whose attendant lion treads upon the bodies of his slain, and whose accompanying divinity supplies him with the instruments of his oppression. The picture visualizes the De Profundis, "Out of the depths have I cried unto thee, O God."

Pharaoh Proves Himself a Hard Master

And afterwards Moses and Aaron came, and said to Pharaoh, "Thus said the Lord, the God of Israel, 'Let my people go, that they may hold a feast unto me in the wilderness.'"

But Pharaoh said, "Who is the Lord, that I should hearken to his voice to let Israel go? I know not the Lord, and moreover I will not let Israel go."

And they said, "The God of the Hebrews hath met with us. Let us go, we pray, three days' journey into the wilderness, that we may sacrifice to the Lord our God; lest he fall upon us with pestilence, or with the sword."

But the king of Egypt said to them, "Wherefore do ye, Moses and Aaron, loose the people from their works? Get you to your burdens." And Pharaoh said, "Behold, the

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ISRAEL IN EGYPT

From a painting by Sir Edward J. Poynter

ISRAEL IN EGYPT

From a painting by Sir Edward J. Poynter

Sir Edward has here given us a wonderful transcription of life in ancient Egypt. On the extreme left the Pharaoh rides in his chariot beneath the white canopy that his slaves are holding. Fan-bearers protect him from flies and from the sun. In the foreground his favorite wife accompanies him in her palanquin. She holds in her hands a sturdy son who has already begun to wield the whip. Pharaoh has come to supervise the placing of an avenue of sphinxes in the new temple he is building. Such a sphinx is pictured in the center of the scene — a recumbent lion, symbol of the king's own majesty and strength, a huge block weighing a hundred tons. It is being transported on a giant car, the motive power of which is human muscle. Beyond the toiling slaves at the front of the car one sees the splendid boat of a god carried upon the shoulders of priests.

The procession approaches the portal of the temple. It is a beautiful doorway flanked on either side by stately pylons, or towers, built in true Egyptian fashion — the cornices richly molded. Sculptured and painted on the walls are scenes that illustrate the prowess of the king. On the left end he is shown smiting a crouching foe in the presence of the god; on the face of the pylon his galloping horses take him to the forefront of battle; he draws his royal bow, his enemies flee. Beyond, his soldiers enter the enemy's stronghold; they lead forth the captives, they plunder and burn. Elsewhere the king appears in the presence of the god, to present to him the spoils of battle and to receive his blessing.

Before the pylons rise four giant statues. They are all alike, for they represent the Pharaoh himself and are placed here as a part of the eternal honor which the king pays to himself because of his exploits. And lest future generations forget who has accomplished all this, the king has caused an obelisk to rise before the temple on which all his names and titles are blazoned. It is the obelisk of some Pharaoh of the Eighteenth Dynasty.

Out of the bondage of Egypt came something wonderful. When slavery became intolerable, the nation of Israel was born. The exodus was an economic revolt; it was a protest against slavery. The memory of this birth in slavery lasted through all the days of Hebrew history and became the root of that humane legislation in which the Hebrews so far surpassed all their contemporaries. Again and again throughout the law books of the Old Testament one reads the reason for the mercy so often enjoined: "And thou shalt remember that thou wast a bondservant in Egypt." And the cry that rose from the lips of all the Hebrew prophets down to the time when prophecy became extinct was always against the oppressor and in favor of the humble man. Slavery was not too great a price to pay for such a heritage of mercy.

BUILDING THE PYRAMIDS
From a painting by Gustav Richter

people of the land are now many, and ye make them rest from their burdens."

The same day Pharaoh commanded the taskmasters of the people, and their officers, saying: "Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. But the number of bricks which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof: for they are idle; therefore they cry, saying, 'Let us go and sacrifice to our God.' Let more work be laid upon the men, that they may labor therein; and that they may not regard lying words."

And the taskmasters of the people went out, and their officers, and they spoke to the people, saying, "Thus saith Pharaoh, 'I will not give you straw. Go yourselves, get straw where ye can find it: for nought of your work shall be diminished.'"

So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters were urgent, saying, "Fulfil your works, your daily tasks, as when there was straw."

And the officers of the children of Israel, whom Pharaoh's taskmasters had set over them, were beaten, and demanded, "Wherefore have ye not fulfilled your task in making brick both yesterday and today, as heretofore?"

The Israelites Complain Bitterly

Then the officers of the children of Israel came and cried to Pharaoh, saying: "Wherefore dealest thou thus with thy servants? There is no straw given to thy servants, and they say to us, 'Make brick': and, behold, thy servants are beaten; but the fault is in thine own people."

But he said, "Ye are idle, ye are idle; therefore ye say, 'Let us go and sacrifice to the Lord.' Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the number of bricks."

And the officers of the children of Israel saw that they were in evil case, after it was said, "Ye shall not diminish aught from your bricks, your daily tasks."

Then they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh; and they said to them: "The Lord look upon you, and judge; because ye have made us to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us."

Aaron Shows Pharaoh a Miracle

And Moses returned to the Lord, and said: "Lord, wherefore hast thou dealt ill with this people? Why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath dealt ill with this people; neither hast thou delivered thy people at all."

Then the Lord said to Moses, "Now shalt thou see what I will do to Pharaoh; for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. Wherefore say to the children of Israel, 'I am the Lord, and I will bring you out from under the burdens of the Egyptians.'"

Moreover the Lord spoke to Moses and to Aaron, saying, "When Pharaoh shall speak to you, saying, 'Show a miracle': then thou shalt say to Aaron, 'Take thy rod, and cast it down before Pharaoh, that it become a serpent.'"

And Moses and Aaron went in to Pharaoh, and they did so, as the Lord had commanded; and Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent.

Then Pharaoh also called for the wise men and the sorcerers; and they also, the magicians of Egypt, did in like manner with their enchantments. For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods. And Pharaoh's heart was hardened, and he hearkened not to them; as the Lord had said.

A GREAT DELIVERANCE BY MANY WONDERS

A River Is Turned into Blood

Then the Lord said to Moses: "Pharaoh's heart is hardened; he refuseth to let the people go. Get thee to Pharaoh in the morning; lo, he goeth out to the water; and thou shalt stand by the river's brink to meet him; and the rod which was turned to a serpent shalt thou take in thy hand. And thou shalt say to him: 'The Lord, the God of the Hebrews, hath sent me to thee, saying, "Let my people go, that they may worship me in the wilderness"; and, behold, hitherto thou hast not hearkened. Thus saith the Lord, In this thou shalt know that I am the Lord; behold, I will smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood. And the fish that

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MOSES PLEADS WITH PHARAOH

are in the river shall die, and the river shall become foul, and the Egyptians shall loathe to drink of the water of the river.'"[42]

Moreover the Lord said to Moses: "Say to Aaron, 'Take thy rod, and stretch out thy hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their ponds of water, that they may become blood; and there shall be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone.'"

And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that were in the river died; and the river became foul, so that the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

Then the magicians of Egypt did in like manner with their enchantments: and Pharaoh's heart was hardened, and he hearkened not to them; as the Lord had spoken. And Pharaoh turned and went into his house, neither did he lay even this to heart. And all the Egyptians dug round about the river for water to drink; for they could not drink of the water of the river.

A Plague of Frogs Is Sent

When seven days were fulfilled after the Lord had smitten the river, the Lord said to Moses: "Go in to Pharaoh, and say to him: 'Thus saith the Lord, Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs; and the river shall bring forth frogs abundantly, which shall go up and come into thy house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs: and the frogs

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PALM-FRINGED NILE

This picture gives us a conception of that lordly stream which was the life of Egypt as well as its chief highway. These boats are the lineal descendants of those that carried the traffic in Moses' day; the same palms fringed the stream, but all else has changed. Even the river has become docile, its flood time waters impounded behind gigantic barriers of granite and distributed as man wills to the thirsty land. A steam tug now hustles the cargo boats up stream and the tourists' dahabiyehs hug the banks where once the papyrus rustled in the breeze and Miriam kept timorous watch.

shall come upon thee and upon thy people and upon all thy servants.'"

And the Lord said to Moses, "Say to Aaron, 'Stretch forth thy hand with thy rod over the rivers, over the streams, and over the pools, and cause frogs to come up upon the land of Egypt.'"

And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did in like manner with their enchantments, and brought frogs upon the land of Egypt.

Then Pharaoh called for Moses and Aaron, and said, "Entreat the Lord, that he may take away the frogs from me and from my people; and I will let the people go, that they may sacrifice to the Lord."

And Moses said to Pharaoh, "When shall I entreat for thee, and for thy servants and for thy people, to destroy the frogs from thee and from thy houses, that they may remain in the river only?"

And he said, "Tomorrow."

Then Moses said: "Be it according to thy word; that thou mayest know that there is none like the Lord our God: the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only."

And Moses and Aaron went out from Pharaoh; and Moses cried to the Lord because of the frogs which he had brought against Pharaoh.

So the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together in heaps; and the land stank.

But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not to them; as the Lord had said.

Dust Is Turned into Lice

Then the Lord said to Moses, "Say to Aaron, 'Stretch out thy rod, and smite the dust of the earth, that it may become lice throughout all the land of Egypt.'"

And they did so; and Aaron stretched out his hand with his rod, and smote the dust of the earth, and there were lice upon man, and upon beast; all the dust of the earth became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: however, there were lice upon man and upon beast.

Then the magicians said to Pharaoh, "This is the finger

FALLEN STATUE OF PHARAOH

This tragic image of Ramses lies among the heaps that cover the once great capital of Memphis. His double crown has fallen from his head and now stands upright against the tree to the left. His feet were broken by the shock of his overthrow, but his face, falling happily in soft mud, still preserves the pride and majesty of the autocrat. Upon his powerful wrist you may still read his name Ramses-Mi-Amen, User-Maat-Re-Setep-en-Re.

of God": but Pharaoh's heart was hardened, and he hearkened not to them; as the Lord had said.

Swarms of Flies Prevail

Then the Lord said to Moses: "Rise up early in the morning and stand before Pharaoh; lo, he cometh forth to the water; and say to him, 'Thus saith the Lord, Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will set apart in that day the land of Goshen, in which my

PROCESSION OF THE SACRED APIS-BULL

From a painting by F. A. Bridgman

From the ruins of the temple of Luxor we discover that sacred animals like the splendid bull in this picture were frequently introduced into religious processions. Sometimes these were animals for sacrifice, at other times they were incarnations of some divinity and therefore were themselves the objects of worship. Of this latter type was the Apis-Bull worshiped for many generations in Memphis. Through contact with the Egyptians the Hebrews were undoubtedly familiar with this worship of animals. It is not strange therefore that in the wilderness they sought to picture their newly found God. Jehovah, under the image of the Sacred Bull.

people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth. And I will put a division between my people and thy people: tomorrow shall this sign be.'"

And the Lord did so; and there came grievous swarms of flies into the house of Pharaoh, and into his servants' houses, and in all the land of Egypt the land was corrupted by reason of the swarms of flies.

Then Pharaoh called for Moses and for Aaron, and said, "Go ye, sacrifice to your God in the land."

But Moses said: "It is not fitting so to do; for we shall sacrifice to the Lord our God that which is hateful to the Egyptians. Lo, if we shall sacrifice that which is hateful to the Egyptians before their eyes, will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us."

And Pharaoh said, "I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away. Entreat for me."

Then Moses said: "Behold, I go out from thee, and I will entreat the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow; only let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord."

And Moses went out from Pharaoh, and entreated the Lord. And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. But Pharaoh hardened his heart this time also, and he did not let the people go.

The Cattle of the Egyptians Become Diseased

Then the Lord said to Moses: "Go in to Pharaoh, and tell him, 'Thus saith the Lord, the God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to

let them go, and wilt hold them still, behold, the hand of the Lord is upon thy cattle which are in the field, upon the horses, upon the asses, upon the camels, upon the herds, and upon the flocks; there shall be a very grievous pestilence. And the Lord will make a distinction between the cattle of Israel and the cattle of Egypt; there shall nothing die of all that belongeth to the children of Israel.'" And the Lord appointed a set time, saying, "Tomorrow the Lord will do this thing in the land."

THE SACRED BULL

Since the bull was sacred to the Egyptians, Moses naturally feared that the sacrifice of cattle by the Hebrews would be regarded by the Egyptians as sacrilege.

And the Lord did that thing on the morrow; and all the cattle of Egypt died; but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

A Plague of Boils Is Sent

And the Lord said to Moses and to Aaron: "Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast, throughout all the land of Egypt."

And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man and upon beast.

And the magicians could not stand before Moses because of the boils; for the boils were upon the magicians, and upon all the Egyptians. And the Lord hardened the heart of Pharaoh, and he hearkened not to them; as the Lord had spoken to Moses.

TUAA, MOTHER OF THE PHARAOH OF THE OPPRESSION

And the Lord said to Moses: "Rise up early in the morning, and stand before Pharaoh, and say to him, 'Thus saith the Lord, the God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thy heart, and upon thy servants and upon thy people; that thou mayest know that there is none like me in all the earth. For now I had put forth my hand, and smitten thee and thy people with pestilence, and thou hadst been cut off from the earth; but in very deed for this cause have I made thee to stand, to show thee my power, and that my name may be declared throughout all the earth. Exaltest thou thyself still against my people, that thou wilt not let them go? Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt from the day it was founded even until now. Send therefore now, hasten in thy cattle and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.'"

He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses: and he that regarded not the word of the Lord left his servants and his cattle in the field.

God Smites the Egyptians with Hail

And the Lord said to Moses, "Stretch forth thy hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt."

And Moses stretched forth his rod toward heaven; and the Lord sent thunder and hail; and fire ran down to the earth; and the Lord rained hail upon the land of Egypt. So there was hail and fire mingled with the hail, very grievous, such as had not been in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and broke every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail.

Then Pharaoh sent, and called for Moses and Aaron, and said to them, "I have sinned this time: the Lord is righteous, and I and my people are wicked. Entreat the Lord; for there hath been enough of these mighty thunderings and hail. I will let you go, and ye shall stay no longer."

Then Moses said to him: "As soon as I am gone out of the city, I will spread abroad my hands to the Lord; the thunders shall cease, neither shall there be any more hail; that thou mayest know that the earth is the Lord's. But as for thee and thy servants, I know that ye will not yet fear the Lord God."

So Moses went out of the city from Pharaoh, and spread abroad his hands to the Lord. Then the thunders and hail ceased, and the rain was not poured upon the earth. But when Pharaoh saw that the rain and the hail and the thunders

had ceased, he sinned yet more, and hardened his heart, he and his servants. And he did not let the children of Israel go; as the Lord had spoken by Moses.

Another Plague Is Threatened

Then the Lord said to Moses: "Go in to Pharaoh: for I have hardened his heart, and the heart of his servants, that I might show these my signs before him: and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know that I am the Lord."

So Moses and Aaron came in to Pharaoh, and said to him: "Thus saith the Lord, the God of the Hebrews: 'How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me. Else if thou refuse to let my people go, behold, tomorrow will I bring locusts into thy border, and they shall cover the face of the earth, so that one shall not be able to see the earth, and they shall eat the residue of that which is escaped, which remaineth to you from the hail, and shall eat every tree which groweth for you out of the field; and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; as neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the earth to this day.'" Then he turned and went out from Pharaoh.

Thereupon Pharaoh's servants said to him, "How long shall this man be a snare to us? let the men go that they may serve the Lord their God. Knowest thou not yet that Egypt is being destroyed?"

So Moses and Aaron were brought again to Pharaoh, and he said to them, "Go, serve the Lord your God; but who are they that shall go?"

And Moses said, "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds; for we must hold a feast to the Lord."

LOCUSTS SETTLING ON AN OLIVE TREE

Locusts in the East are a terrible scourge. This picture shows a swarm of them visiting Jerusalem during the early days of the Great War. They came in a cloud that darkened the sun. They covered every object on which they alighted, and in a few hours there was not a green thing left in the whole area of their visitation. Two or three days after one of these swarms sets in motion, others are hatched, and have been known to gnaw off the very bark of trees already stripped of their foliage.

Joel in his attempt to describe the devastation to be wrought by the Great Day of the Lord could think of no better illustration than a swarm of locusts:

"That which the palmerworm hath left hath the locust eaten. . . . For a nation is come up upon my land, strong, and without number; his teeth are the teeth of a lion, and he hath the jaw teeth of a lioness. He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white. . . . The field is laid waste, the land mourneth; for the grain is destroyed, the new wine is dried up, the oil languisheth."

And he said to them, "I will not let you go with your little ones. Not so; but go now ye that are men, and serve the Lord; for that is what ye desire."

Then they were driven out from Pharaoh's presence.

Locusts Infest the Land

And the Lord said to Moses, "Stretch out thy hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left."

So Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day and all that night; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the borders of Egypt; very grievous were they; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they ate every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing, either tree or herb of the field, through all the land of Egypt.

Then Pharaoh called for Moses and Aaron in haste; and he said: "I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me this death only."

And Moses went out from Pharaoh, and entreated the Lord.

And the Lord turned a mighty strong west wind, which took away the locusts, and drove them into the Red Sea; there remained not one locust in all the border of Egypt. But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

Thick Darkness Distresses the Egyptians

And the Lord said to Moses, "Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt."

And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days. They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

And Pharaoh called to Moses, and said, "Go ye, serve the Lord; only let your flocks and your herds be left: let your little ones also go with you."

But Moses said: "Thou must also give us sacrifices and burnt offerings, that we may sacrifice to the Lord our God. Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord until we come thither."

But the Lord hardened Pharaoh's heart, and he would not let them go.

And Pharaoh said to him, "Get thee from me, take heed to thyself, see my face no more; for in the day thou seest my face thou shalt die."

And Moses said, "Thou hast spoken well; I will see thy face again no more."

The Last Plague Is Worst of All

MOSES THREATENS PHARAOH

And the Lord said to Moses: "Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterwards he will let you go hence. When he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let them ask every man of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold."

And the Lord gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

Then Moses said, "Thus saith the Lord, 'About midnight will I go out into the midst of Egypt: and all the first-born in

"AND THERE WAS A GREAT CRY IN EGYPT"

From a painting by Arthur Hacker

This picture reveals the swift, silent, onward sweep of the death angel, who hides her face from the dread task laid upon her. The poignancy of this last and greatest punishment is suggested by the brilliant light that shines from the wound made by the keen sword-thrust.

the land of Egypt shall die, from the first-born of Pharaoh, who sitteth upon his throne, even to the first-born of the maidservant, who grinds at the mill; and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there hath not been, nor shall be any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel.' And all these thy servants shall come down to me, and bow down themselves to me, saying, 'Get

thee out, and all the people that follow thee': and after that I will go out." And he went out from Pharaoh in great anger.

And the Lord said to Moses, "Pharaoh will not hearken to you: that my wonders may be multiplied in the land of Egypt."

And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, and he did not let the children of Israel go out of his land.

"AND YE SHALL TAKE A BUNCH OF HYSSOP"
From a painting by Frederick Shields

THE PASSOVER IS INSTITUTED

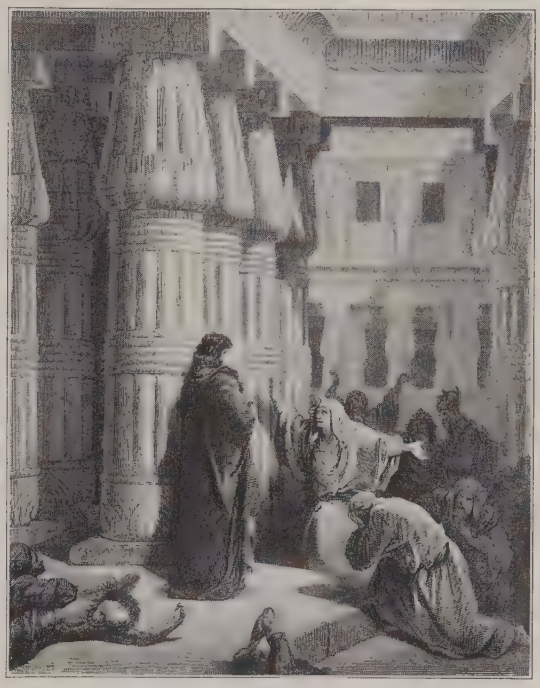
Then Moses called for all the elders of Israel, and said to them: "Draw out, and take you lambs according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood on the lintel and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come into your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons forever."

And the people bowed the head and worshiped. And the children of Israel went and did so; as the Lord had commanded Moses and Aaron, so did they.

THE FIRST-BORN ARE SLAIN

And it came to pass at midnight, that the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh who sat on his throne to the first-born of the captive that was in the dungeon; and all the first-born of cattle.

And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, "Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have requested. Also take your flocks and your herds, as ye have requested, and be gone; and bless me also."



THE EGYPTIANS URGE MOSES TO DEPART
From a drawing by Gustave Doré

And the Egyptians were urgent upon the people, that they might send them out of the land in haste: for they said, "We are all dead men."

Then the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of

THE DEATH OF PHARAOH'S FIRST-BORN
From a painting by Ernest Normand

silver, and jewels of gold, and raiment. And the Lord gave the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they took away the possessions of the Egyptians.[43]

HEBREW HYMN

When Israel, of the Lord beloved,
Out from the land of bondage came,
Her father's God before her moved,
An awful guide in smoke and flame.
By day, along the astonish'd lands
The cloudy pillar glided slow;
By night, Arabia's crimson'd sands
Return'd the fiery column's glow.

There rose the choral hymn of praise,
And trump and timbrel answer'd keen,
And Zion's daughters pour'd their lays,
With priest's and warrior's voice between.
No portents now our foes amaze,
Forsaken Israel wanders lone:
Our fathers would not know Thy ways,
And Thou hast left them to their own.

But present still, though now unseen!
When brightly shines the prosperous day,
Be thoughts of Thee a cloudy screen
To temper the deceitful ray.
And oh, when stoops on Judah's path
In shade and storm the frequent night,
Be Thou, longsuffering, slow to wrath,
A burning and a shining light!

—*Sir Walter Scott*

THE WAY TO FREEDOM

The Israelites Gain Their Liberty

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed to the Lord for bringing them out from the land of Egypt.

The account of the Feast of the Passover, celebrated in memory of the Great Deliverance, is given in "The Festivals," Volume Six.

Pharaoh's Army Pursues, but God Leads the Way

And it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was near; for God said, "Lest the people repent when they see war, and they return to Egypt": but God led the people about, by the way of the wilderness by the Red Sea: and the children of Israel went up armed out of the land of Egypt.

And Moses took the bones of Joseph with him: for he had strictly charged the children of Israel, saying, "God will surely visit you; and ye shall carry up my bones away hence with you."

And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the Lord went

before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night. The pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

And it was told the king of Egypt that the people fled. And the heart of Pharaoh and of his servants was turned against the people, and they said, "What is this we have done, that we have let Israel go from serving us?" And he made ready his chariot, and took his people with him, and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all of them.

And the Lord hardened the heart of Pharaoh, king of Egypt, and he pursued after the children of Israel; for the children of Israel went out by a great deliverance.

And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, opposite Baal-zephon.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid; and the children of Israel cried out to the Lord. And they said to Moses: "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to bring us forth out of Egypt? Is not this the word that we spoke to thee in Egypt, saying, 'Let us alone, that we may serve the Egyptians?' For it had been better for us to serve the Egyptians, than that we should die in the wilderness."

But Moses said to the people: "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord will fight for you, and ye shall hold your peace."

And the Lord said to Moses: "Wherefore criest thou to me? speak to the children of Israel, that they go forward.

CROSSING THE RED SEA
From a painting by F. A. Bridgman

And lift up thy rod, and stretch out thy hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall go in after them."

The Israelites Pass Through the Red Sea

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; there was the cloud and the darkness, yet gave it light by night: and the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.[44] And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall to them on their right hand, and on their left.

And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.

But it came to pass in the morning watch, that the Lord looked upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians. And he took off their chariot wheels, so that they drove them heavily. Then the Egyptians said, "Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians."

And the Lord said to Moses, "Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen."

And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; but the Lord overthrew the Egyptians in the midst of the sea. So the waters returned,

and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them.

Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. Israel saw also the great work which the Lord did upon the Egyptians, and the people feared the Lord: and they believed in the Lord, and in his servant Moses.

Then sang Moses and the children of Israel this song to the Lord, and spoke, saying:—

The Song of Triumph

I will sing unto the Lord, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.
The Lord is my strength and song,
And he is become my salvation:
This is my God, and I will praise him;
My father's God, and I will exalt him.

The Lord is a man of war:
The Lord is his name.
Pharaoh's chariots and his host hath he cast into the sea;
And his chosen captains are sunk in the Red Sea.
The deeps cover them:
They went down into the depths like a stone.

Thy right hand, O Lord, is glorious in power,
Thy right hand, O Lord, dasheth in pieces the enemy.
And in the greatness of thine excellency thou overthrowest them that rise up against thee:
Thou sendest forth thy wrath; it consumeth them as stubble.
And by the blast of thy nostrils the waters were piled up;
The floods stood upright as a heap;
The deeps were congealed in the heart of the sea.

The enemy said, "I will pursue, I will overtake, I will
divide the spoil;
My desire shall be satisfied upon them;
I will draw my sword, my hand shall destroy them."
Thou didst blow with thy wind; the sea covered them:
They sank as lead in the mighty waters.

Who is like thee, O Lord, among the gods?
Who is like thee, glorious in holiness,
Fearful in praises, doing wonders?
Thou stretchedst out thy right hand,
The earth swallowed them.
Thou in thy mercy hast led the people that thou hast
redeemed:
Thou hast guided them in thy strength to thy holy
habitation.

The peoples have heard, they tremble:
Pangs have taken hold on the inhabitants of Philistia.
Then were the chiefs of Edom amazed;
The mighty men of Moab, trembling taketh hold upon them:
All the inhabitants of Canaan are melted away.
Terror and dread falleth upon them;
By the greatness of thine arm they are as still as a stone;
Till thy people pass over, O Lord,
Till the people pass over that thou hast purchased.
Thou wilt bring them in, and plant them in the mountain
of thine inheritance,
The place, O Lord, which thou hast made for thee to
dwell in.
The sanctuary, O Lord, which thy hands have estab-
lished.
The Lord shall reign forever and ever.

For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel walked on dry land in the midst of the sea.

MIRIAM
From a painting by Wilhelm Hensel
"Thy right hand, O Lord, is glorious in power."

And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them,

"Sing ye to the Lord, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea."

Bitter Waters Are Made Sweet

Now Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah [Bitter].

Then the people murmured against Moses, saying, "What shall we drink?"

And he cried to the Lord; and the Lord showed him a tree, and he cast it into the waters, and the waters were made sweet. There he made for them a statute and an ordinance, and there he proved them; and he said: "If thou

wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am the Lord that healeth thee."

And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

And they took their journey from Elim, and all the congregation of the children of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

Then the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said to them: "Would that we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."[45]

The Heavens Rain Bread

Then said the Lord to Moses: "Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not. And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily."

And Moses and Aaron said to all the children of Israel: "At even, then ye shall know that the Lord hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us?"

And Moses said to Aaron, "Say to all the congregation of the children of Israel, 'Come near before the Lord: for he hath heard your murmurings.' "

And it came to pass, as Aaron spoke to the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud.

And the Lord spoke to Moses, saying, "I have heard the murmurings of the children of Israel: speak to them, saying, 'At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God.' "

And it came to pass that in the morning the dew lay round about the camp. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, "It is Manna,"[46] [What Is This?] for they knew not what it was.

And Moses said to them: "This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, 'Gather of it every man according to his eating; an omer [about three quarts] for every man, according to the number of your persons, shall ye take it, every man for them that are in his tent.' "

And the children of Israel did so, and gathered, some more, some less; and they ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it.

And Moses said to them, "Let no man leave of it till the morning."

Notwithstanding they hearkened not to Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun grew hot, it melted.

And it came to pass, that on the sixth day they gathered twice as much bread, two omers for each one: and all the rulers of the congregation came and told Moses.

And he said to them: "This is that which the Lord hath said, 'Tomorrow is a solemn rest, a holy sabbath to the Lord: bake that which ye will bake, and boil that which ye will boil; and all that remaineth over lay up for you to be kept until the morning.'"

And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

And Moses said, "Eat that today; for today is a sabbath to the Lord: today ye shall not find it in the field. Six days ye shall gather it; but on the seventh day is the sabbath, in it there shall be none."

So it came to pass on the seventh day, that there went out some of the people to gather, and they found none.

Then the Lord said to Moses: "How long refuse ye to keep my commandments and my laws? See, because the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day."

So the people rested on the seventh day. And the house of Israel called the name thereof manna: it was like coriander seed, white; and the taste of it was like wafers made with honey.

And Moses said: "This is the thing which the Lord commandeth, 'Let an omerful of it be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.'"

And Moses said to Aaron, "Take a pot, and put an omerful of manna therein, and lay it up before the Lord, to be kept for your generations."

As the Lord commanded Moses, so Aaron did. And the children of Israel ate the manna forty years, until they came to the borders of the land of Canaan.

The Winds Bring Quails

Now the mixed multitude which was among them began to have a strong craving: and the children of Israel wept again, and said: "Who shall give us flesh to eat? We remember the fish, which we ate in Egypt without cost; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away; there is nothing at all besides this manna before our eyes."

Then Moses heard the people weeping throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly; Moses also was displeased.

And Moses said to the Lord: "Wherefore hast thou dealt ill with thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me? Whence should I have flesh to give to all this people? for they weep unto me, saying, 'Give us flesh, that we may eat.' I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness."

And the Lord said to Moses: "Gather for me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them to the tent of meeting, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And say thou to the people, 'Sanctify yourselves against tomorrow, and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days, but even a whole month, until it be loathsome

to you: because ye have despised the Lord which is among you, and have wept before him, saying, "Why came we forth out of Egypt?' "

And Moses said: "Thy people, among whom I am, are six hundred thousand footmen; and thou hast said, 'I will give them flesh, that they may eat a whole month.' Shall flocks and herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?"

And the Lord said to Moses, "Has the Lord's hand grown short? Thou shalt see now whether my word shall come to pass to thee or not."

And there went forth a wind from the Lord, and brought quails[47] from the sea, and let them fall by the camp, about a day's journey on this side, and about a day's journey on the other side, round about the camp, and about two cubits above the face of the earth. And the people rose up all that day and all that night, and all the next day, and gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp.

But while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.

Amalek Is Defeated at Rephidim

Then came Amalek, and fought with Israel in Rephidim.

And Moses said to Joshua, "Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in my hand."

So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a

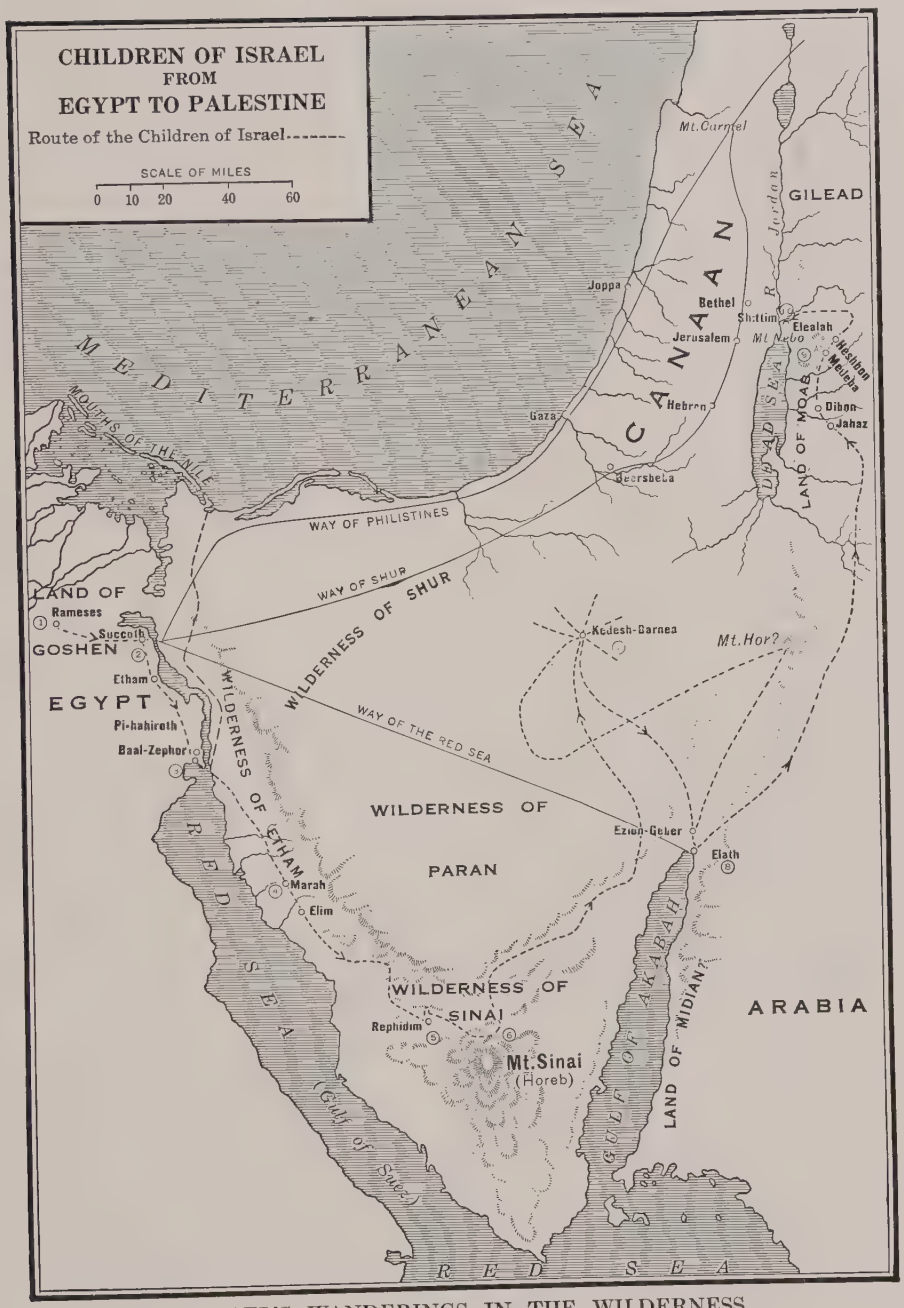
stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.[48]

And Moses built an altar, and called the name of it Jehovah-nissi [The Lord My Banner]: and he said, "The Lord hath sworn: the Lord will have war with Amalek from generation to generation."

MOSES WATCHING THE BATTLE

Darkly the battle fluctuates to and fro,
While, on the mount, uplifted hands of prayer
Diffuse a halo of calm radiance there,
The "noise of war" resounding far below.
As when on some high peak, with lingering glow,
The sunset sits enthroned serene and fair,
While rolling mists obscure the lower air,
And darkling streams with voice of thunder flow,
Lord, I would climb each day prayer's shining height,
And draw with lifted hands Thy blessing down,
My sword to prosper in the strenuous fight,
My arm to strengthen for the victor's crown;
In life's stern warfare sword and arm may fail,
But backed by faith and prayer they must prevail.

—*Richard Wilton*



ISRAEL'S WANDERINGS IN THE WILDERNESS

PROTECTION AND REVELATION AT SINAI

On the Sacred Mountain Moses Communes with God

In the third month after the children of Israel had gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. And when they had departed from Rephidim, and had come to the wilderness of Sinai, they camped in the wilderness; and there Israel camped before the mount.[49]

And Moses went up to God; and the Lord called to him out of the mountain, saying:

"Thus shalt thou say to the house of Jacob,
And tell the children of Israel:
'Ye have seen what I did to the Egyptians,
And how I bore you on eagles' wings,
And brought you unto myself.
Now therefore, if ye will obey my voice indeed,
And keep my covenant,
Then ye shall be mine own possession above all peoples;
For all the earth is mine.
And ye shall be unto me a kingdom of priests,
And a holy nation.'"

Then Moses came and called for the elders of the people, and set before them all these words which the Lord commanded him.

And all the people answered together, and said, "All that the Lord hath spoken we will do." And Moses reported the words of the people to the Lord.

Then the Lord said to Moses: "Go to the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready by the third day; for on the third day the Lord will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds to the people round

about, saying, 'Take heed to yourselves, that ye go not up into the mount, nor touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, he shall not live.'"

ON THE WAY TO MOUNT SINAI

By courtesy of Professor G. L. Robinson, D.D.

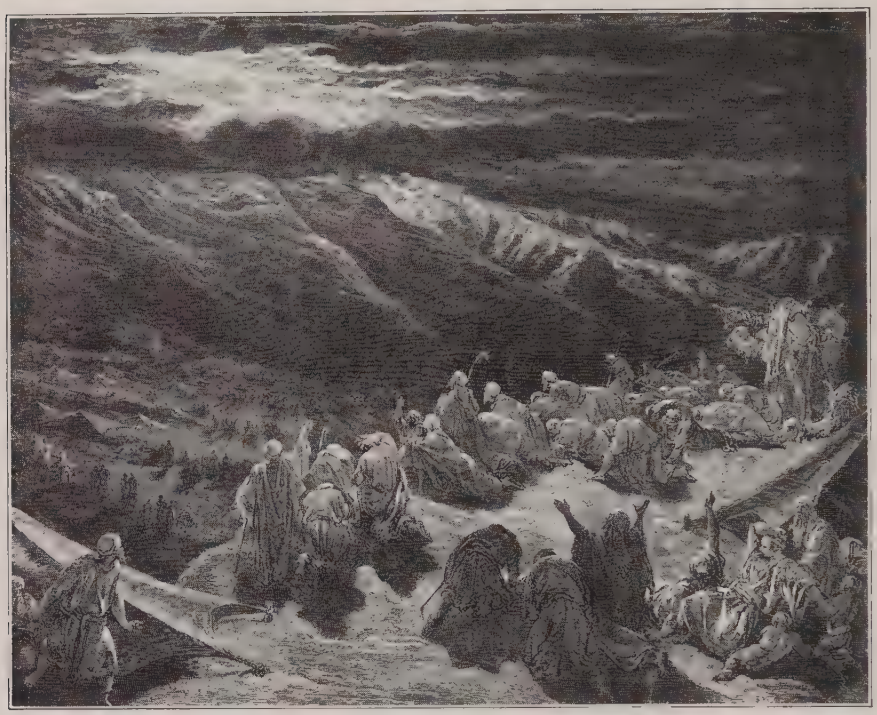
This picture suggests the utter sterility of the giant masses of granite which make up this Sinaitic range.

And it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mount, and the voice of a trumpet exceeding loud; so that all the people that were in the camp trembled. And Moses brought the people out of the camp to meet God; and they stood at the foot of the mount.

Then mount Sinai, the whole of it, smoked, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.[50]

And when the voice of the trumpet sounded long, and grew louder and louder, Moses spoke, and God answered him.

And the Lord came down upon mount Sinai, to the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.



GIVING THE LAW UPON MOUNT SINAI
From a drawing by Gustave Doré

And the Lord said to Moses, "Go down, charge the people, lest they break through to the Lord to gaze, and many of them perish." So Moses went down and spoke to the people.

And the Lord said to Moses, "Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them."

Then Moses went up into the mount, and a cloud covered the mount.

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MOSES PRESENTING THE TEN COMMANDMENTS

From a painting by Phillipe de Champaigne

And the glory of the Lord abode on mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud. And the appearance of the glory of the Lord was like devouring fire on the top of the mount to the eyes of the children of Israel. And Moses entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

God Gives Moses the Ten Commandments

And God spoke all these words, saying: "I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I

"THOU SHALT HAVE NO OTHER GODS BEFORE ME.

II

"THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE, OR ANY LIKENESS OF ANYTHING THAT IS IN HEAVEN ABOVE, OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE WATER UNDER THE EARTH: THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM: FOR I THE LORD THY GOD AM A JEALOUS GOD, VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN UNTO THE THIRD AND FOURTH GENERATION OF THEM THAT HATE ME; AND SHOWING MERCY UNTO THOUSANDS OF THEM THAT LOVE ME, AND KEEP MY COMMANDMENTS.

III

"THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN; FOR THE LORD WILL NOT HOLD HIM GUILTLESS THAT TAKETH HIS NAME IN VAIN.

IV

"REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. SIX DAYS SHALT THOU LABOR, AND DO ALL THY WORK: BUT THE

MOSES

From a sculpture by Michelangelo

This titanic Moses is one of the masterpieces of the greatest Italian sculptor. The artist's task was to represent two contrasting qualities, strength and age. For this purpose he chose two symbols. To suggest age he used the most wonderful beard ever pictured, silken masses that fell in a "tumbled cataract" to his waist. For strength he used the symbol of an athlete's body, swelling muscles and knotted veins. To suggest further that "his natural force was not abated" Michelangelo has breathed the breath of life into the giant. Moses starts from his resting place and casts his flaming glance at the idolatrous Israelites, the music of whose songs has reached his ear. The tablets beneath his arm are the Law just received from Jehovah, and the horns on his head—relic of a mistranslation in the Vulgate—remind us that he has just come from the presence of the Almighty.

SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD: IN IT THOU SHALT NOT DO ANY WORK, THOU, NOR THY SON, NOR THY DAUGHTER, THY MANSERVANT, NOR THY MAIDSERVANT, NOR THY CATTLE, NOR THY STRANGER THAT IS WITHIN THY GATES: FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH, THE SEA, AND ALL THAT IN THEM IS, AND RESTED THE SEVENTH DAY: WHEREFORE THE LORD BLESSED THE SABBATH DAY, AND HALLOWED IT.

V

"HONOR THY FATHER AND THY MOTHER: THAT THY DAYS MAY BE LONG UPON THE LAND WHICH THE LORD THY GOD GIVETH THEE.

VI

"THOU SHALT NOT KILL.

VII

"THOU SHALT NOT COMMIT ADULTERY.

VIII

"THOU SHALT NOT STEAL.

IX

"THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR.

X

"THOU SHALT NOT COVET THY NEIGHBOR'S HOUSE, THOU SHALT NOT COVET THY NEIGHBOR'S WIFE, NOR HIS MANSERVANT, NOR HIS MAIDSERVANT, NOR HIS OX, NOR HIS ASS, NOR ANY THING THAT IS THY NEIGHBOR'S."

Now all the people perceived the thunderings, and the lightnings, and the voice of the trumpet, and the mountain smoking: and when the people perceived it, they trembled, and stood afar off. And they said to Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die."[51]

Then Moses said to the people, "Fear not: for God is come to prove you, and that his fear may be before you, that ye sin not." And the people stood afar off, and Moses drew near to the thick darkness where God was.

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THE THOUSAND-YEAR-OLD CYPRESSES ON MOUNT SINAI

They Make a God of Gold

And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together to Aaron, and said to him: "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him."

And Aaron said to them, "Break off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them to me."

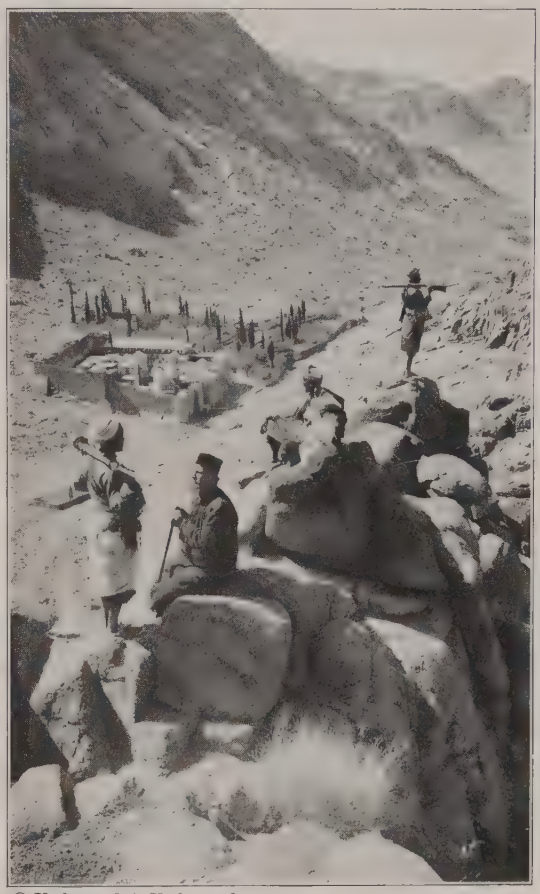
So all the people broke off the golden rings which were in their ears, and brought them to Aaron. And he received the gold at their hand, and fashioned it with a graving tool, and made it a molten calf.[52]

Then they said, "These are thy gods, O Israel, which brought thee up out of the land of Egypt."

And when Aaron saw this he built an altar before it; and Aaron made proclamation, and said, "Tomorrow shall be a feast to the Lord."

And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

And the Lord said to Moses: "Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed unto it, and said, 'These are thy gods, O Israel, which brought thee up out of the land of Egypt.'"



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MONASTERY OF SAINT CATHERINE, SINAI

An awe-inspiring sight. In the foreground tumbled masses of primeval granite; in the background the huge bulk of Jebel Musa untouched by any forces since creation's dawn; and in the heart of the picture a tiny monastery with its well and garden. Ever since the fourth century, monks of the Greek faith have here ministered to the needs of pilgrims. Within this monastery in the last century was discovered the Sinaitic manuscript, a fourth century Bible of priceless value.

MOSES BREAKING THE TABLES OF STONE

From a painting by R. Leinweber

A striking contrast is here presented between the idolatrous Israelites and their God-fearing leaders. On the one side is the orgy of heathen worship in full play. On the other side are depicted the effects of Israel's apostasy on their faithful leaders.

Moreover the Lord said to Moses: "I have seen this people, and, behold, it is a stiff-necked people: now therefore let me alone, that my wrath may grow hot against them, and that I may consume them: and I will make of thee a great nation."

And Moses besought the Lord his God, and said: "Lord, why doth thy wrath grow hot against thy people, which thou hast brought forth out of the land of Egypt with great power and with a mighty hand? Wherefore should the Egyptians speak, and say, 'For evil did he bring them forth, to slay them in the mountains, and to consume them from the face of the earth'? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst to them, 'I will multiply your family as the stars of heaven, and all this land that I have spoken of will I give to your family, and they shall inherit it forever.'"

And the Lord repented of the evil which he thought to do to his people.

The Israelites Pay the Penalty of Their Wickedness

Then Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

And when Joshua heard the noise of the people as they shouted, he said to Moses, "There is a noise of war in the camp." But he said, "It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear."

And it came to pass, as soon as he came near to the camp, that he saw the calf and the dancing. Then Moses' anger

grew hot, and he cast the tables out of his hands, and broke them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it.

And Moses said to Aaron, "What did this people to thee, that thou hast brought so great a sin upon them?"

And Aaron said: "Let not the anger of my lord grow hot: thou knowest the people, that they are set on evil. For they said to me, 'Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.' And I said to them, 'Whosoever hath any gold, let them break it off.' So they gave it me: and I cast it into the fire, and there came out this calf."

Then Moses stood in the gate of the camp, and said, "Whosoever is on the Lord's side, let him come to me." And all the sons of Levi gathered themselves together to him. And he said to them, "Thus saith the Lord, the God of Israel, 'Put ye every man his sword by his side, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.'"

And the sons of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

And it came to pass on the morrow, that Moses said to the people: "Ye have sinned a great sin: and now I will go up unto the Lord; perhaps I shall make atonement for your sin."

And Moses returned to the Lord, and said: "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray thee, out of thy book which thou hast written."

And the Lord said to Moses: "Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people to the place of which I have spoken to thee: behold, mine angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them."

And the Lord smote the people, because they made the calf, which Aaron made.

The Tables of Stone Are Renewed

And Moses said, "Show me, I pray thee, thy glory."

And God said:

"I will make all my goodness pass before thee,
I will proclaim the name of the Lord before thee;
I will be gracious to whom I will be gracious,
And will show mercy to whom I will show mercy."

And he said, "Thou canst not see my face: for man shall not see me, and live."

And the Lord said: "Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: and I will take away my hand, and thou shalt see my back: but my face shall not be seen."

Then the Lord said to Moses: "Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were on the first tables, which thou brokest. And be ready in the morning, and come up in the morning to mount Sinai, and present thyself there to me on the top of the mount. But no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount."

And he hewed two tables of stone like the first; and Moses rose up early in the morning, and went up to mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone.

And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed: "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin; who will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation."

And Moses made haste, and bowed his head toward the earth, and worshiped. And he said, "If now I have found favor in thy sight, O Lord, let the Lord, I pray thee, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thine inheritance."

Then the Lord said: "Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among whom thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee."

And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

And Moses came down from mount Sinai with the two tables of the testimony in his hand.

Moses' Face Becomes Radiant

And it came to pass, when Moses came down from mount Sinai, that Moses knew not that the skin of his face shone while he talked with God. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come near him.

But Moses called to them; and Aaron and all the rulers of the congregation returned to him: and Moses talked with them. And afterward all the children of Israel came near:

and he gave them in commandment all that the Lord had spoken with him in mount Sinai.

And till Moses had done speaking with them, he put a veil on his face. But when Moses went in before the Lord to speak with him, he took the veil off, until he came out. And he came out, and spake to the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone.

Moses Inspires the Worship of His People

Now Moses took the tent, and pitched it outside the camp, afar off from the camp, and called it the tent of meeting. And it came to pass, that every one that sought the Lord went out to the tent of meeting, which was outside the camp.

And it came to pass, when Moses went out to the tent, that all the people rose up, and stood, every man at his tent door, and looked after Moses until he entered the tent. And it came to pass, when Moses entered into the tent, the pillar of cloud descended, and stood at the door of the tent; and the Lord talked with Moses. And all the people saw the pillar of cloud stand at the door of the tent: and all the people rose up and worshiped, every man at his tent door. And the Lord spoke to Moses face to face, as a man speaketh to his friend.

Then he turned again into the camp: but his minister Joshua, the son of Nun, a young man, departed not from the tent.

And there remained two of the men in the camp: the name of the one was Eldad, and of the other Medad: and the Spirit rested upon them; and they prophesied in the camp.

And there ran a young man, and told Moses, and said, "Eldad and Medad do prophesy in the camp."

And Joshua the son of Nun, the minister of Moses, one of his chosen men, answered and said, "My lord Moses, forbid them."

ZIPPORAH AND HER TWO SONS

From a painting by Pinturicchio

This picture is a detail of a fresco painted on one of the walls of the Sistine Chapel, Rome. The fresco portrays the journey of Moses to Egypt where he was to undertake the leadership of his people. It was painted here because of its symbolic value. It corresponds symbolically to the Baptism of Christ painted on the opposite wall of the Chapel. In both cases the event represented marks the beginning of a great public ministry. We see here the family of Moses attended by servants carrying household goods.

But Moses said to him, "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" And Moses went into the camp, he and the elders of Israel.

Moses and His Family Are Reunited

Now Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, how that the Lord had brought Israel out of Egypt. And Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back [from Egypt], and her two sons; of whom the name of one was Gershom; for he said, "I have been a sojourner in a foreign land": and the name of the other was Eliezer; for he said, "The God of my father was my help, and delivered me from the sword of Pharaoh." And Jethro, Moses' father-in-law, came with his sons and his wife to Moses into the wilderness, where he was encamped at the mount of God.

And he said to Moses, "I thy father-in-law Jethro am come to thee, and thy wife, and her two sons with her."

And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent. Then Moses told his father-in-law all that the Lord had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship they had encountered on the way, and how the Lord had delivered them.

Then Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians. And Jethro said:

"Blessed be the Lord,
Who hath delivered you out of the hand of the Egyptians,
And out of the hand of Pharaoh.
Now I know that the Lord is greater than all gods:
Yea, in the thing wherein they dealt proudly he was above them."

Then Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.

And Moses said to Hobab, the son of Reuel [Jethro] the Midianite, Moses' father-in-law, "We are journeying to the place of which the Lord said, 'I will give it you': come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."

And he said to him, "I will not go; but I will depart to mine own land, and to my kindred."

And Moses said: "Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do to us, the same will we do to thee."

Jethro Gives Moses Wise Counsel

And it came to pass on the morrow, that Moses sat to judge the people: and the people stood about Moses from morning to evening.

But when Moses' father-in-law saw all that he did for the people, he said: "What is this thing that thou doest for the people? why sittest thou thyself alone, and all the people stand about thee from morning to even?"

And Moses said to his father-in-law: "Because the people come to me to inquire of God. When they have a matter, they come to me; and I judge between one and another, and I make them know the statutes of God, and his laws."

And Moses' father-in-law said to him: "The thing that thou doest is not good. Thou wilt surely wear away, both thou and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now to my voice, I will give thee counsel, and God be with thee: Be thou for the people toward God, that thou mayest bring the causes to God: and thou shalt teach them

the statutes and the laws, and shalt show them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons. And it shall be, that every great matter they shall bring to thee, but every small matter they shall judge themselves: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people also shall go to their place in peace."

So Moses hearkened to the voice of his father-in-law, and did all that he had said. And Moses chose able men out of

MOSES
From a painting by Elihu Vedder

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IN THE WILDERNESS

These tents of black goats' hair are probably identical with the tents the Hebrews used in their wilderness wanderings. For forty years the Hebrews were nomads. They ranged the steppe land that fringed the Arabian desert, taking with them in their journeyings the same property that now constitutes Bedouin wealth—flocks and herds, sheep, goats, cattle and chickens. It was a life in which only the hardiest survived.

This life is represented today by the nomad tribes of the Syrian desert and of Arabia. They still roam over Eastern Palestine and numbers of them also penetrate into Western Palestine.

all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought to Moses, but every small matter they judged themselves.

And Moses let his father-in-law depart; and he went his way into his own land.

Moses Suppresses a Rebellion

The well-planned government of Moses aroused the jealousy of some of the tribe of Reuben, and they raised an insurrection against the authority of Moses.

Now Korah, Dathan, Abiram, and On, sons of Reuben, took men, and rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the congregation, called to the assembly, men of renown. And they gathered themselves together against Moses and against Aaron, and said to them: "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them. Wherefore then lift ye up yourselves above the congregation of the Lord?"

And Moses sent to call Dathan and Abiram, the sons of Eliab, and they said: "We will not come up. Is it a small thing that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but thou must needs also make thyself a prince over us? Moreover, thou hast not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards. We will not come up."

And the Lord spoke to Moses, saying, "Speak to the congregation, saying, 'Get you up from about the tabernacle of Korah, Dathan, and Abiram.'"

And Moses rose up and went to Dathan and Abiram; and the elders of Israel followed him. And he spoke to the congregation, saying, "Depart, I pray you, from the tents of

these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins."

So they departed from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood at the door of their tents, and their wives, and their sons, and their little children.

And Moses said: "Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open its mouth, and swallow them up, with all that appertain to them, and they go down alive into the pit; then ye shall understand that these men have despised the Lord."

And it came to pass, as he made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened its mouth, and swallowed them up, and their households, and all the men that appertained to Korah, and all their goods. So they, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that were round about them fled at the cry of them: for they said, "Lest the earth swallow us up also."

Moses Vindicates His Position

And the Lord spoke to Moses, saying: "Speak to the children of Israel, and take of them rods, one for each father's house, of all their princes according to their fathers' houses, twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi; for there shall be one rod for each head of their fathers' houses. And thou shalt lay them up in the tent of meeting before the testimony, where I meet with you. And it shall

come to pass, that the rod of the man whom I shall choose shall bud: and I will make to cease from me the murmurings of the children of Israel, which they murmur against you."

And Moses spoke to the children of Israel; and all their princes gave him rods, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods. And Moses laid up the rods before the Lord in the tent of the testimony.

And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and produced blossoms, and bare ripe almonds. And Moses brought out all the rods from before the Lord to all the children of Israel: and they looked, and took every man his rod.

And the Lord said to Moses, "Put back the rod of Aaron before the testimony, to be kept for a token against the rebels; that thou mayest make an end of their murmurings against me, that they die not."

Thus did Moses: as the Lord commanded him, so did he.

The Journey Through the Wilderness

Remember the days of old,
Consider the years of many generations;
Ask thy father, and he will show thee;
Thy elders, and let them tell thee.

When the Most High divided to the nations
    their inheritance,
When he separated the sons of Adam,
He set the boundaries of the people
According to the number of the children of
    Israel;
For the Lord's portion is his people;
Jacob is the lot of his inheritance.

He found him in a desert land,
And in the waste, howling wilderness;
He protected him, he cared for him,
He kept him as the apple of his eye.
As an eagle stirreth up her nest;
Fluttereth over her young;
Spreadeth abroad her wings, taketh them;
Beareth them upon her wings:
So the Lord alone did lead him,
And there was no strange god with him.

He made him ride on the heights of the earth;
That he might eat the increase of the fields;
And he made him to suck honey out of the rock,
And oil out of the flinty rock.
Butter of the herd, and milk of the sheep,
With fat of lambs,
And rams of the herd of Bashan, and goats,
With the fat of kidneys of wheat,
And thou didst drink the blood of the pure grape.

THE WAY TO THE LAND OF PROMISE

Cloud and Ark Direct the Course

And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway: the cloud covered it by day, and the appearance of fire by night.

And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

At the commandment of the Lord the children of Israel

journeyed, and at the commandment of the Lord they encamped: as long as the cloud abode upon the tabernacle they remained encamped. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys.

And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from over the tabernacle of the testimony. And the children of Israel set forward according to their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran. And they first took their journey according to the commandment of the Lord by the hand of Moses.

And they departed from the mount of the Lord three days' journey; and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting place for them. And the cloud of the Lord was over them by day, when they went out of the camp.

And it came to pass, when the ark set forward, that Moses said:

"Rise up, Lord, and let thine enemies be scattered;
And let them that hate thee flee before thee."

And when it rested, he said:

"Return, O Lord,
Unto the many thousands of Israel."

Moses Sends Forth Spies

Now the Lord spoke to Moses, saying, "Send thou men, that they may search the land of Canaan, which I give to the children of Israel: of every tribe of their fathers shall ye send a man, every one a prince among them." And Moses, by the commandment of the Lord, sent them from the wilderness of Paran: all those men who were heads of the children of Israel.

So Moses sent them to spy out the land of Canaan, and said to them: "Get you up this way by the South, and go up

into the hill country: and see the land, what it is; and the people that dwell therein, whether they are strong or weak, few or many; and what the land is that they dwell in, whether

TWO MODERN JEWISH GRAPE CARRIERS

By courtesy of Professor G. L. Robinson, D.D.

These modern carriers are using the age-old method of transporting grapes without spoiling their bloom—a pole between two people. The spies would use this method whether their bunch of grapes were three feet or one foot long.

it is good or bad; and what cities they are that they dwell in, whether in tents, or in strongholds; and what the land is, whether it is fat or lean, whether there is wood therein, or not. And be ye of good courage, and bring of the fruit of the land." Now the time was the time of the first ripe grapes.

So they went up, and searched the land from the wilderness of Zin to Rehob, to the entrance of Hamath. And they ascended by the South, and came to Hebron; and the children of Anak [the Giant] were there.

And they came to the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bore it

between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the valley of Eshcol [Cluster] because of the cluster of grapes which the children of Israel cut down from thence.

RETURN OF THE SPIES
From a drawing by Gustave Doré

And they returned from searching the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, to the wilderness of Paran, to Kadesh[53]; and brought back word to them, and to all the congregation, and showed them the fruit of the land.

And they said to Moses: "We came to the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people are strong that dwell in the land, and the cities are walled and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the South: and the Hittites, and the Jebusites, and the Amorites, dwell in the hill country; and the Canaanites dwell by the sea, and by the side of the Jordan."

And Caleb stilled the people before Moses, and said, "Let us go up at once, and possess it; for we are well able to overcome it."

The Spies Give Conflicting Reports

But the men that went up with him said, "We are not able to go up against the people; for they are stronger than we."

And they brought up an evil report of the land which they had searched to the children of Israel, saying: "The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. And there we saw the giants, the sons of Anak: and we were in our own sight as grasshoppers, and so we were in their sight."[54]

And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said to them: "Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us to this land to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?" And they said one to another, "Let us make a captain, and let us return to Egypt."

Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

And Joshua the son of Nun and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spoke to all the company of the children of Israel, saying: "The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it to us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not."

But all the congregation bade stone them with stones.

And the glory of the Lord appeared in the tent of meeting to all the children of Israel. And the Lord said to Moses, "How long will this people provoke me? and how long will it

MODERN ARABS CROSSING THE DESERT

From a painting by Stefano Ussi

Not differently did the Hebrews cross this wilderness,—father and mother on foot, the household gear on donkeys, the little ones riding and walking by turns. The fate that ever threatens in the desert is symbolized by the eagle and the vulture waiting for living creatures to die.

be ere they believe me, for all the signs which I have showed them? I will smite them with the pestilence, and disinherit them." So the men, that Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up an evil report about the land, died by the plague before the Lord. But Joshua the son of Nun, and Caleb the son of Jephunneh, of the men that went to search the land, remained alive.

The Israelites Are Punished for Disobedience

And Moses told these sayings to all the children of Israel: and the people mourned greatly.

And they rose up early in the morning, and went up to the top of the mountain, saying, "Lo, we are here, and will go up to the place which the Lord hath promised: for we have sinned."

And Moses said: "Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the Lord, therefore the Lord will not be with you."

But they presumed to go up to the hilltop: nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.

Waters Abound in a Desert Place

Then came the children of Israel, even the whole congregation, into the wilderness of Zin in the first month: and the people abode in Kadesh. And Miriam died there, and was buried there.

Now there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. And the people strove with Moses, and spoke, saying: "Would God that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die here? And wherefore have ye made us to come up out of Egypt, to bring us to this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink."

And Moses and Aaron went from the presence of the assembly to the door of the tent of meeting, and they fell upon their faces: and the glory of the Lord appeared to them.

And the Lord spoke to Moses, saying: "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye to the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their cattle drink."

And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said to them, "Hear now, ye rebels; must we bring you forth water out of this rock?"

And Moses lifted up his hand, and with his rod he smote the rock twice: and water came out abundantly, and the congregation drank, and their cattle also.

And the Lord spoke to Moses and Aaron: "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." These are the waters of Meribah [Strife]; because the children of Israel strove with the Lord, and he was sanctified in them.

The King of Edom Bars the Way

Then Moses sent messengers from Kadesh to the king of Edom[55]: "Thus saith thy kinsman Israel, 'Thou knowest all the hardship that hath befallen us: how our fathers went down into Egypt, and we dwelt in Egypt a long time: and the Egyptians dealt ill with us, and our fathers: and when we cried to the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border. Let us pass, I pray thee, through thy country. We will not pass through the fields or through the vineyards, neither will we drink of the water of the wells: we will go by the king's highway; we will not turn to the right hand nor to the left, until we have passed thy borders."

But Edom said to him, "Thou shalt not pass by me, lest I come out against thee with the sword."

Then the children of Israel said to him, "We will go by the highway: and if we drink of thy water, I and my cattle, then I will pay for it. Let me only, without doing anything else, pass through on foot."

AARON
From a fresco by Botticelli

But he said, "Thou shalt not go through."

Therefore Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border: so Israel turned away from him.

Then they journeyed from Kadesh, and came to mount Hor.

Aaron Dies on Mount Hor

And the Lord spoke to Moses and Aaron in mount Hor, by the border of the land of Edom, saying: "Aaron shall be gathered to his people: for he shall not enter into the land which I have given to the children of Israel, because ye rebelled against my word at the waters of Meribah. Take Aaron and Eleazar his son, and bring them up to mount Hor: and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered to his people, and shall die there."

And Moses did as the Lord commanded: and they went up into mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon

CONQUEST OF THE AMORITES

From a painting by James J. Tissot

Centuries before the Hebrews arrived in Palestine, the Amorites had become stabilized there, and partly civilized. They were now city dwellers. Each little city, ruled by its own kinglet, was perched on a hilltop and was defended by a wall of stone and sun-dried brick. To the horde of Hebrew slaves, undisciplined and unarmed, these cities must have indeed seemed impregnable, and their inhabitants loomed in their imagination to giant proportions. "We were as grasshoppers in their sight." Yet strangely enough, Hebrew valor overcame the intrenched civilization of the Amorites and destroyed or absorbed the older race. After the conquest of Canaan nothing of importance about the Amorites is related in the Bible.

Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

Moses Sets up a Brazen Serpent

Now the children of Israel journeyed from mount Hor by the way to the Red Sea, to go around the land of Edom. But

the soul of the people was much discouraged because of the way. And the people spoke against God, and against Moses, "Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread."

And the Lord sent fiery serpents among the people, and they bit the people; and many people of Israel died.[56]

Therefore the people came to Moses, and said, "We have sinned, for we have spoken against the Lord, and against thee; pray to the Lord, that he take away the serpents from us." And Moses prayed for the people.

And the Lord said to Moses, "Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

And Moses made a serpent of brass, and put it upon a pole: and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

Then they journeyed, and encamped on the other side of the Arnon, which is in the wilderness. The Arnon is the boundary of Moab, between Moab and the Amorites. Wherefore it is said in the book of the wars of the Lord:

"Vaheb in Suphah,
And the valleys of the Arnon,
And the slope of the valleys
That inclineth toward the dwelling of Ar,
And leaneth upon the border of Moab."[57]

And from thence they went to Beer [Well]: that is the well whereof the Lord spoke to Moses, "Gather the people together, and I will give them water."

Then Israel sang this song:

"Spring up, O well; sing ye unto it:
The well, which the princes digged,
Which the nobles of the people delved,
With the scepter, and with their staves."

The Israelites Battle with Sihon and Og

Then Israel sent messengers to Sihon king of the Amorites, saying, "Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well; but we will go along by the king's highway, until we pass thy borders."

Now Sihon would not suffer Israel to pass through his borders; but Sihon gathered all his people together, and went out against Israel into the wilderness, and he came to Jahaz, and fought against Israel. And Israel smote him with the edge of the sword, and possessed his land from Arnon to Jabbok, even to the children of Ammon: for the border of the children of Ammon was strong.

RAMOTH-GILEAD, IN THE LAND OF THE AMORITES

And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof. For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even to Arnon. Wherefore they that speak in proverbs say:

"Come ye to Heshbon,
Let the city of Sihon be built and established:
For a fire is gone out of Heshbon,
A flame from the city of Sihon.
It hath devoured Ar of Moab,
The lords of the high places of Arnon.

Woe to thee, Moab!
Thou art undone, O people of Chemosh:
He hath given his sons as fugitives,
And his daughters into captivity,
Unto Sihon king of the Amorites.
We have shot at them; Heshbon is perished even unto Dibon,
And we have laid waste even unto Nophah,
Which reacheth unto Medeba."

Thus Israel dwelt in the land of the Amorites. And Moses sent to spy out Jazer, and they took the villages thereof, and drove out the Amorites that were there.

And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he and all his people, to battle at Edrei.

And the Lord said to Moses, "Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst to Sihon king of the Amorites, who dwelt at Heshbon."

So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.[58]

Reuben and Gad Make a Selfish Request

Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle; the children of Gad and the children

of Reuben came and spoke to Moses, and to Eleazar the priest, and to the princes of the congregation, saying: "Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Sebam, and Nebo, and Beon, even the country which the Lord smote before the congregation of Israel, is a land for cattle, and thy servants have cattle: wherefore," said they, "if we have found favor in thy sight, let this land be given to thy servants for a possession, and bring us not over Jordan."

And Moses said to the children of Gad and to the children of Reuben: "Shall your brethren go to war, and shall ye sit here? And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them? Thus did your fathers, when I sent them from Kadesh-barnea to see the land. And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord, was consumed. And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel. For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people."

Then they came near to him, and said: "We will build sheepfolds here for our cattle, and cities for our little ones: but we ourselves will go ready armed before the children of Israel, until we have brought them to their place: and our little ones shall dwell in the fortified cities, because of the inhabitants of the land. We will not return to our houses, until the children of Israel have inherited every man his inheritance: for we will not inherit with them on the other side of the Jordan, and forward; because our inheritance is fallen to us on this side of the Jordan eastward."

And Moses said to them: "If ye will do this thing, if ye will go armed before the Lord to war, and will go all of you armed over Jordan before the Lord, until he hath driven

BEDOUINS EATING

This is the simple life. The house of hair has been patched and patched, the hooks and grummets and supports are all of wood; the ropes are of palm fiber woven by the women. Furniture there is none. Utensils are of wood and copper and basketwork. The Hebrews lived even more simply, for they had no coffee; and since they had no coffee they would hardly have used the wooden mortar and pestle which may be seen beyond the tent toward the right. Meal time is simplicity itself. There are curds in a single bowl, and the family all helps itself with nature's own implements. The goats and camels and sheep furnish all that is needed except what mother Nature provides spontaneously from her own bosom. The encampment and the march, herding and the raid, mark the features of the Bedouin's roving life.

out his enemies from before him, and the land be subdued before the Lord: then afterward ye shall return, and be guiltless before the Lord, and before Israel; and this land shall be your possession before the Lord. But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out."

And the children of Gad and the children of Reuben answered, saying, "As the Lord hath said to thy servants, so will we do. We will pass over armed before the Lord into

the land of Canaan, that the possession of our inheritance on this side Jordan may be ours."

And Moses gave to them, even to the children of Gad, and to the children of Reuben, and to half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof with their borders, even the cities of the country round about.[59]

Moses Assigns to the Israelites the Land

And the Lord spoke to Moses in the plains of Moab by Jordan near Jericho, saying: "Speak to the children of Israel, and say to them: 'When ye are passed over Jordan into the land of Canaan; then ye shall drive out all the inhabitants of the land from before you, and destroy all their figured stones, and destroy all their molten images, and demolish all their high places: and ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it.

"'And ye shall divide the land by lot for an inheritance among your families; and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.'"

And Moses commanded the children of Israel, saying: "This is the land which ye shall inherit by lot, which the Lord commanded to give to the nine tribes, and to the half tribe: for the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received their inheritance; and half the tribe of Manasseh have received their inheritance: the two tribes and the half tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sunrising."

Moses Completes His Life Work

GOD WARNS HIM OF HIS APPROACHING END

Then the Lord said to Moses, "Behold, thy days approach that thou must die. Call Joshua, and present yourselves in the tent of meeting, that I may give him a charge."

So Moses and Joshua went, and presented themselves in the tent of meeting. And the Lord appeared in the tent in a pillar of cloud: and the pillar of cloud stood over the door of the tent. And he gave Joshua the son of Nun a charge, and said, "Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swore to give them: and I will be with thee."

And the Lord spoke to Moses, saying: "Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the

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MOSES BLESSES JOSHUA

land of Canaan, which I give to the children of Israel for a possession: and die in the mount whither thou goest up, and be gathered to thy people; as Aaron thy brother died in mount Hor, and was gathered to his people: because ye trespassed against me among the children of Israel at the waters of Meribah-kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. Yet thou shalt see the land before thee; but thou shalt not go thither to the land which I give the children of Israel.[60]

MOSES SPEAKS HIS LAST WORDS TO HIS PEOPLE

Then Moses went and spoke these words to all Israel. And he said to them: "I am a hundred and twenty years old this day; I can no more go out and come in: and the Lord hath said to me, 'Thou shalt not go over this Jordan.' The Lord thy God, he will go over before thee; and he will destroy

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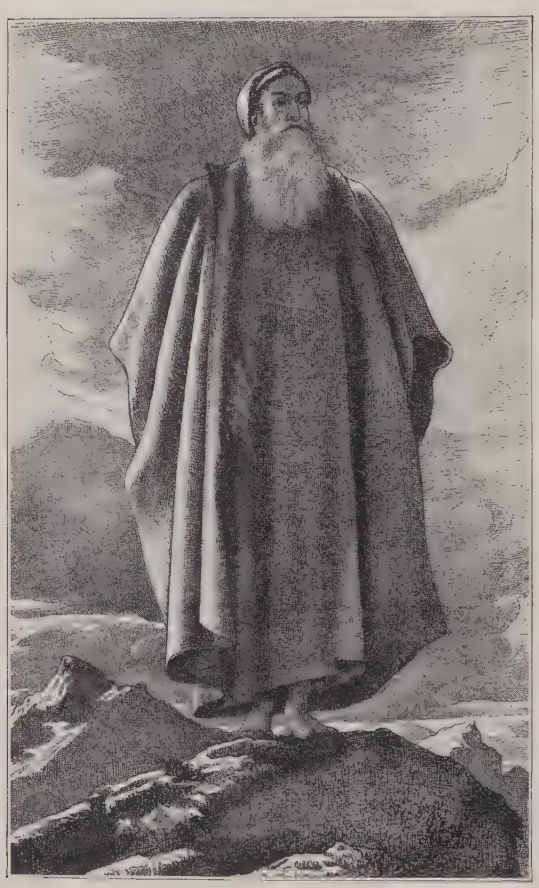
MOSES' FAREWELL TO HIS PEOPLE

these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the Lord hath said. And the Lord will do to them as he did to Sihon and to Og, kings of the Amorites, and to the land of them, whom he destroyed. And the Lord will give them up before your face, that ye may do to them according to all the commandments which I have commanded you. Be strong and of a good courage; fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."



MOSES VIEWS THE PROMISED LAND
From a drawing by Lord Leighton

MOSES VIEWS THE LAND OF PROMISE

Then Moses went up from the plains of Moab to the mountain of Nebo,[61] to the top of Pisgah, that is over against Jericho. And the Lord showed him all the land of Gilead to Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, to the utmost sea, and the South, and the plain of the valley of Jericho, the city of palm trees, to Zoar. And the Lord said to him, "This is

the land which I swore to give to Abraham, Isaac, and Jacob, saying, 'I will give it to thy family': I have caused thee to see it with thine eyes, but thou shalt not go over thither."

So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulcher to this day. And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

Then the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

And there hath not arisen a prophet since in Israel like Moses, whom the Lord knew face to face; in all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

MOSES

Moses, beloved of God and men,
His memorial is blessed.
He made him like to the glorious saints (the angels),
And magnified him so that his enemies stood in fear of him.
By his words he caused the wonders to cease,
And he made him glorious in the sight of kings;
He gave him a Commandment for his people,
And showed him part of his glory.
He sanctified him in his faithfulness and meekness,
And chose him out of all men.
He made him to hear his voice,
And brought him into the dark cloud.
There he gave him Commandments before his face,
Even the Law of life and knowledge,
That he might teach Jacob his covenants,
And Israel his judgments.

—*From "The Praise of Famous Men," by Sirach*

THE BURIAL OF MOSES

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave;
But no man knows that sepulcher,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
But no man heard the trampling,
Or saw the train go forth.
Noiselessly as the daylight
Comes back when night is done,
And the crimson streak on ocean's cheek
Grows into the great sun;

Noiselessly as the springtime
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves,
So, without sound of music,
Or voice of them that wept,
Silently down from the mountain crown
The great procession swept.

Perchance that bald old eagle
On gray Beth-peor's height,
Out of his lonely eyrie
Looked on the wondrous sight:
Perchance the lion, stalking,
Still shuns that hallowed spot,
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Follow his funeral car;
They show the banners taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute-gun.

Amid the noblest of the land
We lay the sage to rest,
And give the bard an honored place,
With costly marble drest,
In the great minster transept
Where lights like glories fall,
And the organ rings and the sweet choir sings
Along the emblazoned wall.

This was the truest warrior
That ever buckled sword,
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,
On the deathless page, truths half so sage
As he wrote down for men.

And had he not high honor,—
The hillside for a pall,
To lie in state while angels wait,
With stars for tapers tall,
And the dark rock-pines like tossing plumes
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave?

In that strange grave without a name,
Whence his uncoffined clay
Shall break again, O wondrous thought!
Before the judgment day,
And stand with glory wrapt around,
On the hills he never trod,
And speak of the strife that won our life
With the Incarnate Son of God.

O lonely grave in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the hidden sleep
Of him he loved so well.

—*Cecil Frances Alexander*

JOSHUA

The Warrior-Prophet Who Led Israel into the Promised Land

"MOSES my servant is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them, even the children of Israel." Such were his marching orders; and true soldier that he was, Joshua arose at once and gave commandment unto the people, saying, "Prepare you victuals; for in three days ye shall pass over this Jordan, to go in to possess the land." So it was and so it ever will be: one leader passes on and another arises, and the living purposes of God "carry on" forever.

Not to fill Moses' place, but to lead on from where Moses had left off, *that* was Joshua's commission. No man is called of God to fill another man's place. Each must find and fill his own place in life's eternal procession. And since one man's work differs from another's in scope and detail, so of necessity will he himself differ from that other in personality and equipment.

Now this task of conquering and settling Canaan would have been a serious one for any people of that day. It was particularly hazardous for desert-bred Israel, unused as she was to the type of warfare practiced by her civilized neighbors. Only a man of inflexible will, indomitable courage, iron-handed discipline, superior generalship, and unswerving faith could have successfully led her in so perilous an undertaking. And such a man Joshua proved himself to be.

Indeed, it was for this very adventure that he had all unconsciously been in training for so long. Forty years before, shortly after leaving Egypt, he had led the first forces of Israel in a successful encounter with Amalek. On that day he took his place in Israel as a commander of men, and up to the present hour had retained it with rising success. Moses, appreciating early his fidelity and devoutness as well as his valor, had made him his minister and had significantly changed his name from Oshea to Joshua, which meant "Jehovah is Salvation." Later, in company with Caleb, he had entered southern Canaan, spied out the land and returned optimistic and eager for advance, when the rest of the spies had returned drooping and dispirited. And shortly before the death of Moses he had engaged successfully in the campaigns against Bashan and the Amorites. Now, though well along in years and the sole survivor, save Caleb, of all who had left Egypt, he stood before Israel, the admitted commander in chief of them all. Thus disciplined by long experience, called and commissioned by God and gladly followed by all Israel, he turned confidently to his task.

The first thing to be done was to cross the Jordan. Not rashly and hurriedly did he do this, but wisely and deliberately, with that thoroughness of preparation and regard for detail so necessary to success. His first command was not "Arise, cross over this Jordan," but "Prepare you victuals." And while this was being done he mobilized his forces. Reuben, Gad, and Manasseh were to send only their fighting men across the Jordan. The rest of their people were to remain on the east side of the river, tending their flocks, tilling the soil, and assuring the forces on the other side of a steadfast base of supplies.

His next concern was for the morale of his people. Not once must they seriously waver in their confidence. And the only way to preserve that was to strengthen their faith in the powerful guidance of Jehovah. Therefore, when the day of marching arrived, Joshua commanded the priests to take up the ark of the covenant and advance in procession about two thousand cubits ahead of the people. It was an effective procedure, typical of the prophetic insight of the man as well as of his grasp of the springs of human nature. For that ark was not only the visible symbol of the divine presence; within it were the tokens of the most priceless heritage of the wilderness life of this people, tokens which they were now carrying with them into their new place of abode. Always the true and living treasures of the past must be carried into the future; and Israel carried with her the tables of stone symbolic of God's righteous rule, Aaron's rod emblematic of divine guidance, and the pot of manna the token of his sustaining care.

Standing near Jericho, the first city listed for attack, Joshua was granted an encouraging vision. There stood before him a man with drawn sword in hand. "Art thou for us, or for our adversaries?" challenged Joshua. "Nay," replied the man, "but as captain of the host of the Lord am I now come." And Joshua worshiped God there. What the burning bush had been to Moses this vision was to Joshua. Completely reassured, he entered upon the conquest of the land.

Swiftly the campaign unfolds before us till all the uplands and high places are taken, and only the valleys and coast plains remain to the enemies. Then, dividing the land among the tribes by lot, Joshua prepares to depart. True successor of Moses, he renews the covenant between the people and God, and then at the age of one hundred and ten, falls asleep.

In sheer military skill Joshua is probably surpassed by Judas Maccabeus. But for a combination of rare generalship with deep prophetic insight and true spiritual leadership, he is second to none of the great generals of the Old Testament.

JOSHUA GIVES THE SIGNAL TO ATTACK

From a painting by James J. Tissot

JOSHUA

The Campaigns and Victories of a Great General

PREPARATIONS FOR THE CONQUEST OF CANAAN

Joshua Is Given the Command of Israel

JOSHUA the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him; and the children of Israel hearkened to him, and did as the Lord commanded Moses.[62]

Now after the death of Moses the servant of the Lord, it came to pass that the Lord spoke to Joshua the son of Nun, Moses' minister, saying: "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, to the land which I give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, to you have I given it, as I spoke to Moses. From the wilderness, and this Lebanon, even to the great river, the river Euphrates, all the land of the Hittites, and to the great sea toward the going down of the sun, shall be your border. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of good courage: for thou shalt cause this people to inherit the land which I swore to their fathers to give them.[63] Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way

prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Then Joshua commanded the officers of the people, saying, "Pass through the host, and command the people, saying, 'Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.'"

And they answered Joshua, saying: "All that thou hast commanded us we will do, and whithersoever thou sendest us, we will go. According as we hearkened to Moses in all things, so will we hearken to thee: only the Lord thy God be with thee, as he was with Moses. Whosoever he be that doth rebel against thy commandment, and will not hearken to thy words in all that thou commandest him, he shall be put to death; only be strong and of a good courage."

The narrative that follows gives a few incidents of the struggle for possession of the land of Canaan. The inhabitants were fierce and warlike, and the conquest was not complete until the days of David. Wherever the Israelites prevailed, they changed their occupation from shepherds to farmers, and began a more settled life in hamlets and villages.

Joshua's Spies Have a Narrow Escape

And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, "Go view the land, and Jericho."

And they went, and came into the house of a woman named Rahab, and lodged there.

And it was told the king of Jericho, saying, "Behold, there came men in hither tonight of the children of Israel to search out the country."

And the king of Jericho sent to Rahab, saying, "Bring forth the men that are come to thee, who are entered into thy house: for they have come to search out all the country."

But the woman took the two men, and hid them, and said thus: "There came men to me, but I knew not whence they were: and it came to pass about the time of shutting of the gate, when it was dark, that the men went out. Whither the men went, I know not. Pursue after them quickly; for ye shall overtake them."

But she had brought them up to the roof of the house, and hid them with the stalks of flax which she had laid in order upon the roof.

And the men pursued after them the way to Jordan to the fords: and as soon as they who pursued after them were gone out, they shut the gate.

And before they were laid down, she came up to them upon the roof; and she said to the men: "I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water

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THE PLAIN OF JERICHO

This picture shows the long line of hills running north and south that marks the western limit of the Jordan Valley. On the right the great valley stretches eastward for fourteen miles; through its midst writhes the snakelike jungle of green that conceals the muddy Jordan. Old Jericho is just off the picture to the right. The ruined masonry in the foreground is the relic of a sugar mill built by the Crusaders. The tufts of bushes bear the apples of Sodom. The barren hills on the left rise higher and higher until they culminate in the ridge of Western Palestine not far from Bethel. Upon this scene, according to tradition, Jesus looked down from the mountain of his temptation.

of the Red Sea before you when ye came out of Egypt; and what ye did to the two kings of the Amorites, that were on the other side of Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts melted, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and on the earth beneath. Now therefore, I pray you, swear to me by the Lord, since I have showed you kindness, that ye will also show kindness to my father's house, and give me a true token: and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death."

And the men answered her, "Our life for yours, if ye tell not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee."

Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. And she said to them, "Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way."

Then the men said to her: "Behold, when we come into the land, thou shalt bind this line of scarlet cord in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home to thee. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we shall be guiltless: but whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. However, if thou tell this our business, then we shall be guiltless of thine oath which thou hast made us to swear."

And she said, "According to your words, so be it." And she sent them away, and they departed: and she bound the scarlet line in the window.

So they went, and came to the mountain, and stayed there three days, until the pursuers had returned: and the pursuers sought them throughout all the way, but found them not. Then the two men returned, and descended from the

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THE JORDAN, TRADITIONAL CROSSING PLACE OF THE HEBREWS

mountain, and passed over, and came to Joshua the son of Nun; and they told him all that had befallen them. And they said to Joshua, "Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us."

And Joshua rose early in the morning, and they departed from Shittim and came to Jordan, he and all the children of Israel; and they lodged there before they passed over.[64]

Israel Passes Through Jordan

THE WATERS OF THE JORDAN ARE DIVIDED

And it came to pass after three days, that the officers went through the host; and they commanded the people, saying, "When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it."

And Joshua said to the children of Israel, "Come hither, and hear the words of the Lord your God."

Then Joshua said: "Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanite, and all the people of the land. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan. Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, when the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off, even the waters that come down from above; and they shall stand in one heap."

And it came to pass, when the people removed from their tents, to pass over Jordan, the priests that bore the ark of the covenant being before the people; and when they that bore the ark were come to Jordan, and the feet of the priests that bore the ark were dipped in the brink of the water (for Jordan overfloweth all its banks all the time of harvest), that the waters which came down from above stood, and rose up in one heap, a great way off, at Adam, the city[65] that is beside Zarethan: and those that came down toward the Sea of the Plain, even the Salt Sea, were wholly cut off: and the people passed over right opposite Jericho. And the priests that bore the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and

THE CHILDREN OF ISRAEL CROSSING JORDAN
From a drawing by Gustave Doré

all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

JOSHUA SETS UP A MEMORIAL

And it came to pass, when all the people were clean passed over Jordan, that the Lord spoke to Joshua, saying: "Take you twelve men out of the people, out of every tribe a man, and command ye them, saying, 'Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.'"

Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

and Joshua said to them: "Take you up every man of you a stone upon his shoulder, according to the number of the tribes of the children of Israel: that this may be a sign among you, that when your children ask their fathers in time to come, saying, 'What mean ye by these stones?' then ye shall answer them, that the waters of Jordan were cut off before the ark of the covenant of the Lord, when it passed over Jordan; and these stones shall be for a memorial to the children of Israel forever."

And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spoke to Joshua, according to the number of the tribes of the children of Israel, and carried them over with them to the place where they lodged, and laid them down there. And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests who bore the ark of the covenant stood: and they are there to this day.

THE PRIESTS CARRY THE ARK

Now the priests who bore the ark stood in the midst of Jordan, until everything was finished that the Lord commanded Joshua: and the people hastened and passed over.

And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests in the presence of the people.

And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses said to them. About forty thousand prepared for war passed over before the Lord to battle, to the plains of Jericho. On that day the Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

And the Lord spoke to Joshua, saying, "Command the priests that bear the ark of testimony, that they come up out of Jordan."

Joshua therefore commanded the priests, saying, "Come ye up out of Jordan."

And it came to pass, when the priests that bore the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up to the dry land, that the waters of Jordan returned to their place, and flowed over all its banks, as they did before.

Now the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho. And those twelve stones, which they took out of Jordan, did Joshua set up in Gilgal.[66]

And he spoke to the children of Israel, saying: "When your children shall ask their fathers in time to come, saying, 'What mean these stones?' then ye shall let your children know, saying, 'Israel came over this Jordan on dry land.

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SITE OF GILGAL

On the eastern plain between modern Jericho and the River Jordan a clump of trees marks the site of ancient Gilgal where the Israelites made their first camp in the Promised Land. Here they set up their memorial stones taken from the bed of the Jordan.

GENERAL VIEW OF MODERN JERICHO

This wretched village built at random of mud and thatch is the lineal descendant of that Canaanitish stronghold that first tested in Palestine the courage of the Hebrews. On the east it commanded the fords of the Jordan; on the west it commanded the three main trails that led to the highlands, one southwesterly to Bethlehem and Hebron, one westerly to Jerusalem, one northwesterly to Ai, Bethel, and the highroad north. Three times has the site of this city changed. The Jericho of Joshua is a low-lying mound with ditches in it, seen in this picture slightly below the first terrace of the hills. Its termination on the right is marked by a white patch. The Jericho of Herod and Jesus is a mile and a half off the picture on the left. The collection of hovels in the foreground, a shelter for six hundred degenerate inhabitants, marks the site of the medieval Jericho, the Jericho of Saladin and the Crusaders.

For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over: that all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God forever.

"'And it came to pass when all the kings of the Amorites, who were on the side of Jordan westward, and all the kings of the Canaanites, who were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more.'"

Joshua Beholds in a Vision a Heavenly Champion

Now the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. And they ate of the produce of the land on the morrow after the passover, unleavened cakes, and parched grain in the selfsame day. Then the manna ceased on the morrow after they had eaten of the produce of the land; neither had the children of Israel manna any more; but they ate of the fruit of the land of Canaan that year.

IN THE REGION OF ANCIENT GILGAL

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went to him, and said to him, "Art thou for us, or for our adversaries?" And he said, "Nay; but as captain of the host of the Lord am I now come."

And Joshua fell on his face to the earth, and did worship, and said to him, "What saith my lord to his servant?"

And the captain of the Lord's host said to Joshua, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." And Joshua did so.

THE FALL OF JERICHO

Sound, sound forever, Clarions of Thought!
When Joshua 'gainst the high-walled city fought,
He marched around it with his banners high.
His troops in serried order following nigh.
But not a sword was drawn, no shaft outsprang,
Only the trumpets the shrill onset rang.
At the first blast, smiled scornfully the king,
And at the second sneered, half wondering:
"Hop'st thou with noise my stronghold to break down?"
At the third round, the ark of old renown
Swept forward, still the trumpets sounding loud,
And then the troops with ensigns waving proud.
Stepped out upon the old walls children dark,
With horns to mock the notes and hoot the ark.

At the fourth turn, braving the Israelites,
Women appeared upon the crenelated heights—
Those battlements embrowned with age and rust—
And hurled upon the Hebrews stones and dust,
And spun and sang when weary of the game.
At the fifth circuit came the blind and lame,
And with wild uproar clamorous and high
Railed at the clarion ringing to the sky.
At the sixth time, upon a tower's tall crest,
So high that there the eagle built his nest,
So hard that on it lightning lit in vain,
Appeared in merriment the king again:
"These Hebrew Jews musicians are, meseems!"
He scoffed, loud laughing, "but they live on dreams."
The princes laughed, submissive to the king,
Laughed all the courtiers in their glittering ring,
And thence the laughter spread through all the town.
At the seventh blast—the city walls fell down.

—*Victor Hugo*

TAKING POSSESSION OF THE PROMISED LAND

Joshua Captures Jericho

THE PLAN OF ATTACK IS ANNOUNCED

Now Jericho was closely besieged because of the children of Israel: none went out, and none came in.

And the Lord said to Joshua: "See, I have given into thy hand Jericho, and the king thereof, and the mighty men of valor. And ye shall march around the city, all the men of war, going about the city once. Thus shalt thou do six days. And seven priests shall bear seven trumpets of rams' horns before the ark: and the seventh day ye shall march around the city seven times, and the priests shall blow the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall go up every man straight before him."

Then Joshua the son of Nun called the priests, and said to them, "Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord."

And he said to the people, "Pass on, and march around the city, and let the armed men pass on before the ark of the Lord."

Now Joshua had commanded the people, saying: "Ye shall not shout, nor let your voice be heard, nor shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. And the city shall be devoted, even it and all that is therein, to the Lord: only Rahab shall live, she and all that are with her in the house, because she hid the messengers that we sent. And ye, be sure to keep yourselves from the devoted thing,[67] lest when ye have

RUINS OF ANCIENT JERICHO

Courtesy of the Press Illustrative Service

Beneath the rubbish of centuries Austrian excavators found the ruined walls of old Jericho. The city was microscopic, perhaps five hundred yards long and two hundred yards broad. In the light of these dimensions, Joshua's feat of marching his army seven times around the city in one day seems easily possible. The excavators have laid bare the sloping wall of stone, laid long before Joshua's day, and the wall of sun-dried brick upon it, built perhaps in the days of Hiel the Bethelite. Against such a wall as this Rahab's house was built, even as the ruins in the picture would indicate. Within the wall the excavators have uncovered the huddled houses, with scarcely an alleyway between them, and on the summit of the mound, the thick walls of the citadel, the last refuge of the besieged. At the foot of the mound gushes the powerful Sultan's Spring, whose waters were once healed by Elisha. The character of the potsherds and other relics turned up by the spade indicates that the city was not inhabited after the Exile. The city of Herod and the Romans lay three miles to the south.

devoted it, ye take of the devoted thing; so would ye make the camp of Israel accursed, and trouble it. But all the silver, and gold, and vessels of brass and iron, are holy unto the Lord: they shall come into the treasury of the Lord."

JERICHO IS DESTROYED; RAHAB IS REWARDED

So Joshua caused the ark of the Lord to pass around the city, going about it once: and they came into the camp

and lodged in the camp. And the second day they went around the city once, and returned to the camp. So they did six days.

And it came to pass on the seventh day, that they rose early about the dawning of the day, and marched around the city after the same manner seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said to the people, "Shout! for the Lord hath given you the city."

THE WALLS OF JERICHO FALLING DOWN
From a drawing by Gustave Doré

So the people shouted when the priests blew the trumpets. And it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.[68]

Then Joshua said to the two men that had spied out the country: "Go into the woman's house, and bring out thence the woman, and all that she hath, as ye swore to her."

And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren

and all that she had; and they brought out all her kindred; and left them outside the camp of Israel. And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord.

And Joshua saved Rahab alive, and her father's household, and all that she had; because she hid the messengers, whom Joshua sent to spy out Jericho.

So the Lord was with Joshua; and his fame was in all the land.

Joshua Wins Victory After Defeat

THE DEFEAT OF ISRAEL DISCOURAGES JOSHUA

Then the children of Israel committed a trespass in the devoted thing: for Achan, of the tribe of Judah, took of the devoted thing. And the anger of the Lord was kindled against the children of Israel.

And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spoke to them, saying, "Go up and spy out the land." And the men went up and spied out Ai.

And they returned to Joshua, and said to him, "Let not all the people go up. Let about two or three thousand men go up and smite Ai. Make not all the people to toil thither; for they are but few."

So there went up thither of the people about three thousand men. And they fled before the men of Ai. And the men of Ai smote of them about thirty-six men. And they chased them from before the gate to Shebarim [The Quarries], and smote them at the descent: wherefore the hearts of the people melted, and became as water.

And Joshua rent his clothes, and fell upon his face to the earth before the ark of the Lord until the evening, he and the elders of Israel; and they put dust upon their heads.

And Joshua said: "Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to cause us to perish? would that we had been content and dwelt beyond Jordan! O Lord, what shall I say, after Israel hath turned their backs before their enemies! For the Canaanites and all the inhabitants of the land will hear of it, and will surround us, and cut off our name from the earth: and what wilt thou do for thy great name?"

JOSHUA LEARNS WHAT BROUGHT DISASTER

And the Lord said to Joshua: "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned; and they have also transgressed my covenant which I commanded them: for they have even taken of the devoted thing; and have also stolen, and deceived also; and they have even put it among their own goods. Therefore the children of Israel cannot stand before their enemies; they turn their backs before their enemies, because they are become accursed: neither will I be with you any more, except ye destroy the devoted thing from among you. Up, sanctify the people, and say, 'Sanctify yourselves against tomorrow': for thus saith the Lord, the God of Israel, 'There is a devoted thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the devoted thing from among you.'

"In the morning therefore ye shall be brought near by your tribes: and it shall be, that the tribe which the Lord taketh shall come near by families; and the family which the Lord shall take shall come near by households; and the household which the Lord shall take shall come near man by man. And it shall be, that he that is taken with the devoted thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel."

JOSHUA PUNISHES THE GUILTY

So Joshua rose up early in the morning, and brought Israel near by their tribes; and the tribe of Judah was taken. And he brought the family of Judah; and he took the family of the Zerahites; and he brought the family of the Zerahites man by man; and Zabdi was taken. And he brought his household man by man; and Achan, of the tribe of Judah, was taken.

And Joshua said to Achan, "My son, give, I pray thee, glory to the Lord, the God of Israel, and make confession to him; and tell me now what thou hast done; hide it not from me."

And Achan answered Joshua, and said: "Truly, I have sinned against the Lord, the God of Israel, and thus and thus have I done: I saw among the spoils a goodly Babylonish mantle, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, and I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it."

So Joshua sent messengers, and they ran to the tent; and, behold, it was hid in his tent, and the silver under it. And they took them from the midst of the tent, and brought them to Joshua, and to all the children of Israel; and laid them out before the Lord.

Then Joshua, and all Israel with him, took Achan, and the silver, and the mantle, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them to the valley of Achor. And Joshua said, "Why hast thou troubled us? the Lord shall trouble thee this day." And all Israel stoned him with stones. And they burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones, to this day.

Wherefore the name of that place was called, The Valley of Achor [Trouble], to this day.

VALLEY OF ACHOR, BEDOUIN ENCAMPMENT

In this picture the valley of Achor is dry enough, but in the winter season a torrent rushes from the Judean hills and cuts the graveled terrace into perpendicular cliffs, like those beyond the farthest tent. This rock-strewn wady becomes in the spring a favorite camping place for Bedouins from over Jordan.

JOSHUA PLANS A SECOND ATTACK

And the Lord said to Joshua: "Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land. And thou shalt do to Ai and her king as thou didst to Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey to yourselves: lay thee an ambush for the city behind it."

So Joshua rose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valor, and sent them forth by night. And he commanded them, saying: "Behold, ye shall lie in ambush against the city, even behind the city: go not very far from the city, but be ye all ready: and I, and all the people that are with me, will approach to the city. And it shall come to pass, when they come out against us, as at the first, that we will flee before them. And they will come out after us, till we have drawn them away from the city; for they will say, 'They flee before us, as at the first'; so we will flee before them. Then ye shall rise up from the ambush, and take possession of the city: for the Lord your God will deliver it into your hand. And it shall be, when ye have taken the city, that ye shall set the city on fire; according to the commandment of the Lord shall ye do: see, I have commanded you."

Joshua therefore sent them forth: and they went to lie in ambush, and took their place between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

JOSHUA'S STRATAGEM WINS A VICTORY

And Joshua rose up early in the morning, and mustered the people, and went up, he and the elders of Israel, before the people to Ai. And all the people, even the men of war that were with him, went up, and drew nigh, and came before the city, and encamped on the north side of Ai. Now there was a valley between them and Ai. And he took about five thousand men, and set them in ambush between Beth-el and Ai, on the west side of the city. So they set the people, all the host that was on the north of the city, and their liers-in-wait on the west of the city. And Joshua went that night into the midst of the valley.

And it came to pass, when the king of Ai saw it, that they hastened and rose up early, and the men of the city

went out against Israel to battle, he and all his people, at the time appointed, before the valley; but he knew not that there was an ambush against him behind the city.

Then Joshua and all Israel pretended that they were beaten before them, and fled by the way of the wilderness. And all the people that were in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. And not a man was left in Ai or Beth-el that went not out after Israel: and they left the city open, and pursued after Israel.

And the Lord said to Joshua, "Stretch out the spear that is in thy hand toward Ai; for I will give it into thy hand." And Joshua stretched out the spear that was in his hand toward the city.

Then the ambush rose quickly out of their place, and they ran as soon as he had stretched out his hand; and they entered into the city, and took it; and hastened and set the city on fire. And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way. And the people that fled to the wilderness turned back upon the pursuers. So they were in the midst of Israel, some on this side, and some on that side: and Israel smote them, so that they let none of them remain or escape. And the king of Ai they took alive, and brought him to Joshua.

The People of Gibeon Deceive Joshua

he promises to spare their lives

When the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, they acted craftily; and they pretended to be ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; and shoes old and patched upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

And they went to Joshua to the camp at Gilgal, and said to him, and to the men of Israel, "We are come from a far country: now therefore make ye a covenant with us."

But the men of Israel said to the Gibeonites, "Perhaps ye dwell among us; and how shall we make a covenant with you?"

And they said to Joshua, "We are thy servants."

Joshua said, "Who are ye? and whence come ye?"

And they said to him: "From a very far country thy servants are come because of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt, and all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, who was at Ashtaroth. Wherefore our elders and all the inhabitants of our country spoke to us, saying, 'Take victuals with you for the journey, and go to meet them, and say to them, "We are your servants: therefore now make ye a covenant with us."' This our bread we took hot for our provision out of our houses on the day we came forth to go to you; but now, behold, it is dry, and it is mouldy: and these bottles of wine, which we filled were new; and, behold, they are rent: and these our garments and our shoes are become old by reason of the very long journey."

So the men took of their victuals, and asked not counsel at the mouth of the Lord. And Joshua made peace with them, and made a covenant with them, to let them live: and the princes of the congregation swore unto them.

But it came to pass at the end of three days after they had made a covenant with them, that they heard that they were their neighbors, and that they dwelt among them.

THE GIBEONITES BECOME BONDMEN

And the children of Israel smote them not, because the princes of the congregation had sworn to them by the Lord,

GIBEON

A typical Judean hill. Its strata of limestone rise in regular terraces like an inverted amphitheater to a little village at the summit. From most ancient days Gibeon was a "high place," that is, a Canaanite holy place. The conquering Hebrews transformed it into a shrine for Jehovah. Here Solomon offered to Jehovah his holocaust of a thousand bulls. The inhabitants of Gibeon were Hivites. By means of a clever stratagem they succeeded in making a truce with Joshua, but were reduced to servitude.

the God of Israel. And all the congregation murmured against the princes.

But all the princes said to all the congregation: "We have sworn to them by the Lord God of Israel: therefore we may not touch them. This we will do to them, and let them live; lest wrath be upon us, because of the oath which we swore unto them." And the princes said to them, "Let them live: but let them be hewers of wood and drawers of water to all the congregation."

Then Joshua called for them, and he spoke to them, saying: "Wherefore have ye tricked us, saying, 'We are very far from you'; when ye dwell among us? Now therefore ye are cursed, and there shall none of you be freed from being bondmen, both hewers of wood and drawers of water for the house of my God."

And they answered Joshua, and said: "Because it was certainly told thy servants how that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you; therefore we were sore afraid for our lives because of you, and have done this thing. And now, behold, we are in thy hand: as it seemeth good and right to thee to do to us, do."

And so did he to them, and delivered them out of the hand of the children of Israel, that they slew them not.

So Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord.[69]

Joshua Wins Another Great Victory

FIVE KINGS AND THEIR HOSTS ARE PUT TO FLIGHT

Now it came to pass, when Adoni-zedek king of Jerusalem heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; that they feared greatly, because Gibeon was a great city,

as one of the royal cities. Wherefore Adoni-zedek king of Jerusalem sent to the kings of the Amorites, saying, "Come up to me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel." Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

GIBEON TODAY

Typically Judean is this olive-dotted slope rising to a skyline of thickly clustered houses. If one were permitted to dig beneath the rubbish accumulated by generations of Gibeonites, one would doubtless even now find the rock-cut altar of the Canaanite shrine.

And the men of Gibeon sent to Joshua to the camp of Gilgal, saying: "Desert not thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us."

So Joshua went up from Gilgal, he, and all the people of war with him, and all the mighty men of valor.

And the Lord said to Joshua, "Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee."

Joshua therefore came to them suddenly; and went up from Gilgal, marching all night. And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and to Makkedah.

And it came to pass, as they fled from before Israel, and were in the descent to Beth-horon, that the Lord cast down great hailstones from heaven upon them to Azekah, and they died: they were more who died from the hailstones than they whom the children of Israel slew with the sword.

Then spoke Joshua to the Lord on the day when the Lord delivered up the Amorites before the children of Israel; and he said, in the sight of Israel:

"Sun, stand thou still upon Gibeon!
And thou, Moon, in the valley of Aijalon!"
So the sun stood still, and the moon stayed,
Until the people had avenged themselves upon
their enemies.

Is not this written in the book of Jashar? And the sun stayed in the midst of heaven, and hastened not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened to the voice of a man: for the Lord fought for Israel.[70]

THE FIVE KINGS ARE CAPTURED AND SLAIN

But these five kings fled, and hid themselves in the cave at Makkedah. And it was told Joshua, saying, "The five kings are found, hidden in the cave at Makkedah."

And Joshua said: "Roll great stones to the mouth of the cave, and set men by it to keep them: but stay ye not; pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the Lord your God hath delivered them into your hand."

And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great

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JOSHUA'S COMMAND TO THE SUN

Modeled in clay by Domenico Mastroianni

slaughter, till they were consumed, and the rest that remained of them had entered into the fortified cities, that all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

Then said Joshua, "Open the mouth of the cave, and bring out those five kings to me out of the cave."

And they did so, and brought forth those five kings to him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon.

And it came to pass, when they brought out those kings to Joshua, that Joshua called for all the men of Israel, and said to the chiefs of the men of war that went with him, "Come near, put your feet upon the necks of these kings."

And they came near, and put their feet upon the necks of them.

And Joshua said to them, "Fear not, nor be dismayed; be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight."

And afterward Joshua smote them and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had hidden themselves, and laid great stones on the mouth of the cave.

FINAL ALLOTMENTS AND FAREWELL

Joshua Grants Caleb a Well-Deserved Reward

Then Caleb the son of Jephunneh the Kenizzite said to Joshua: "Thou knowest the thing that the Lord said to Moses the man of God concerning me and thee in Kadesh-barnea. Forty years old was I when Moses the servant of

JOSHUA SLAYING THE GIANTS
From a painting by James J. Tissot

the Lord sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in my heart. My brethren who went up with me made the heart of the people melt; but I wholly followed the Lord my God. And Moses swore on that day, saying, 'Surely the land whereon thy feet have trodden shall be thy inheritance, and thy children's forever, for thou hast wholly followed the Lord my God.'

Now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spoke this word to Moses, while Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

"As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, and to go out and to come in. Now therefore give me this hill country, whereof the Lord spoke in that day; for thou heardest in that day how the giants were there, and cities great and fortified. It may be that the Lord will be with me, and then I shall be able to drive them out, as the Lord said."

So Joshua blessed him; and he gave Hebron to Caleb the son of Jephunneh for an inheritance. Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenizzite, because he wholly followed the Lord, the God of Israel.

The Children of Joseph Must Win Their Portion

There was also a lot for the tribe of Manasseh; for he was the first-born of Joseph. Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land.

Yet it came to pass, when the children of Israel were grown strong, that they put the Canaanites to taskwork, but did not utterly drive them out.

And the children of Joseph spoke to Joshua, saying: "Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed me hitherto?"

And Joshua answered them, "If thou be a great people, then get thee up to the forest, and cut down for thyself there in the land of the Perizzites and of the giants, if the hill country of Ephraim be too narrow for thee."

And the children of Joseph said: "The hill country is not enough for us: and all the Canaanites that dwell in the

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THE SOUTH COUNTRY OF PALESTINE

The rocky bones of Palestine are never far beneath the surface; but here, on the way to the desert, the decreasing rainfall allows the soil to remain on the terraces. Hence the olive trees in the distance. Through neglect it has become almost a wilderness, but the numerous ruins and broken terraces suggest days of large population and good cultivation.

land of the valley have chariots of iron, both they who are of Beth-shean and her towns, and they who are of the valley of Jezreel."

And Joshua spoke to the house of Joseph, even to Ephraim[71] and to Manasseh, saying: "Thou art a great people, and hast great power: thou shalt not have one lot only: but the hill country shall be thine; for though it is a forest, thou shalt cut it down: and the goings out thereof shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong."[72]

Joshua Speaks His Last Message to Israel

HE INSPIRES HIS PEOPLE TO SERVE GOD

Israel, having established a central camp at Gilgal, had now advanced by two lines of invasion, one toward the southwest into the highlands of Judah, one northwesterly into the highlands of Southern Samaria. Much more was conquered later. There were still many Canaanite strongholds left. In some regions there was probably an armed peace, in others they mingled peaceably with the natives. An account is given of a great national celebration at Shechem in Samaria, when the people gave thanks for their victories, and consecrated themselves again to the Lord.

So Joshua smote the hill country, and the South, and the lowland, and the slopes, and all their kings. And he returned, and all Israel with him, to the camp at Gilgal. And the land rested from war.[73]

And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tent of meeting there.

And it came to pass after many days, when the Lord had given rest to Israel from all their enemies round about, and Joshua was old; that Joshua called for all Israel, for their elders and for their heads, and for their judges and for their officers; and he said to them: "I am old and well-stricken in years: and ye have seen all that the Lord your God hath done to all these nations because of you; for the Lord your God, he it is that hath fought for you.

ASCALON AND THE SEA

Even as Zechariah prophesied, "The king shall perish from Gaza and Ascalon shall not be inhabited." The ever restless surf has cast the sands of Egypt into the ancient harbor, and the wind has rolled the dunes eastward over the site of the once fair city. Philistine gave place to Jew, the Jew to the Roman, the Roman to the Arab and the Crusader; at last silence and oblivion. Only since the Great War have the English excavators uncovered the temples and other treasures of the past. Ascalon was the birthplace of Herod the Great; and Salome made it her residence. In the days of Joshua's old age, the Ashkelonites were mentioned among the unsubdued peoples whose possessions were to be conquered and allotted to the various tribes of Israel.

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MODERN NABLUS, ANCIENT SHECHEM

Wedged tightly between Mount Ebal and Mount Gerizim this grim little city of stone has led a precarious existence since the days of the patriarchs. In Joshua's day it was a small town situated at the farther end of the valley where the jaws of the mountain come together. Near it Joshua read the blessings and the cursings to the assembled people. In the valley beyond sleeps Joseph near the well of his father Jacob. The situation of the town is one of surpassing beauty. It is located nearly, if not exactly, on the same site as the ancient Hebrew city. Being on the watershed, streams issuing from the numerous springs there flow down the opposite slopes of the valley, spreading verdure and fertility in every direction. The whole valley is filled with gardens of vegetables and orchards of all kinds of fruits.

"Behold, I have allotted to you for an inheritance these nations that remain. Therefore be ye very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or the left; that ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow down yourselves to them; but cleave to the Lord your God, as ye have done to this day. For the Lord hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you to this day. One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you.

"Take good heed therefore to yourselves, that ye love the Lord your God."

And Joshua said to all the people: "Thus saith the Lord, the God of Israel, 'Fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served beyond the river, and in Egypt; and serve ye the Lord.'

"And if it seem evil to you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the river, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

And the people answered and said: "God forbid that we should forsake the Lord, to serve other gods; for the Lord our God, he it is that brought us and our fathers up out of the land of Egypt, from the house of bondage, and that did those great signs in our sight, and preserved us in all the way wherein we went, and among all the peoples through the midst of whom we passed. And the Lord drove out from before us all the peoples, even the Amorites that dwelt in the land: therefore we also will serve the Lord; for he is our God."

JOSHUA
From a fresco by John S. Sargent

And Joshua said to the people: "Ye are not able to serve the Lord: for he is a holy God; he is a jealous God; he will not forgive your transgression nor your sins. If ye forsake the Lord, and serve foreign gods, then he will turn and do you evil, and consume you, after that he hath done you good."

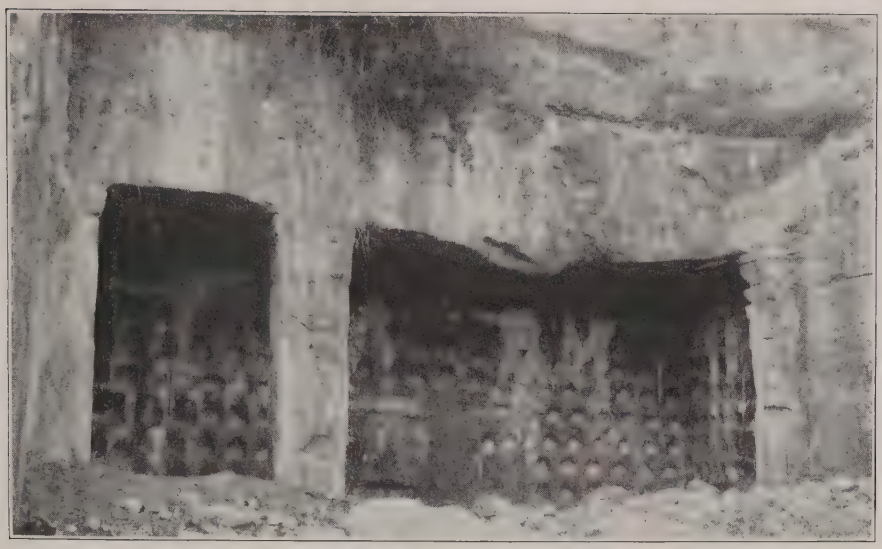
And the people said to Joshua, "Nay; but we will serve the Lord."

And Joshua said to the people, "Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him." And they said, "We are witnesses."

JOSHUA DIES AT A GOOD OLD AGE

Then Joshua said: "Behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spoke concerning you; all are come to pass to you, not one thing hath failed thereof."

And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being a hundred and ten years old. And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash.



TRADITIONAL TOMB OF JOSHUA

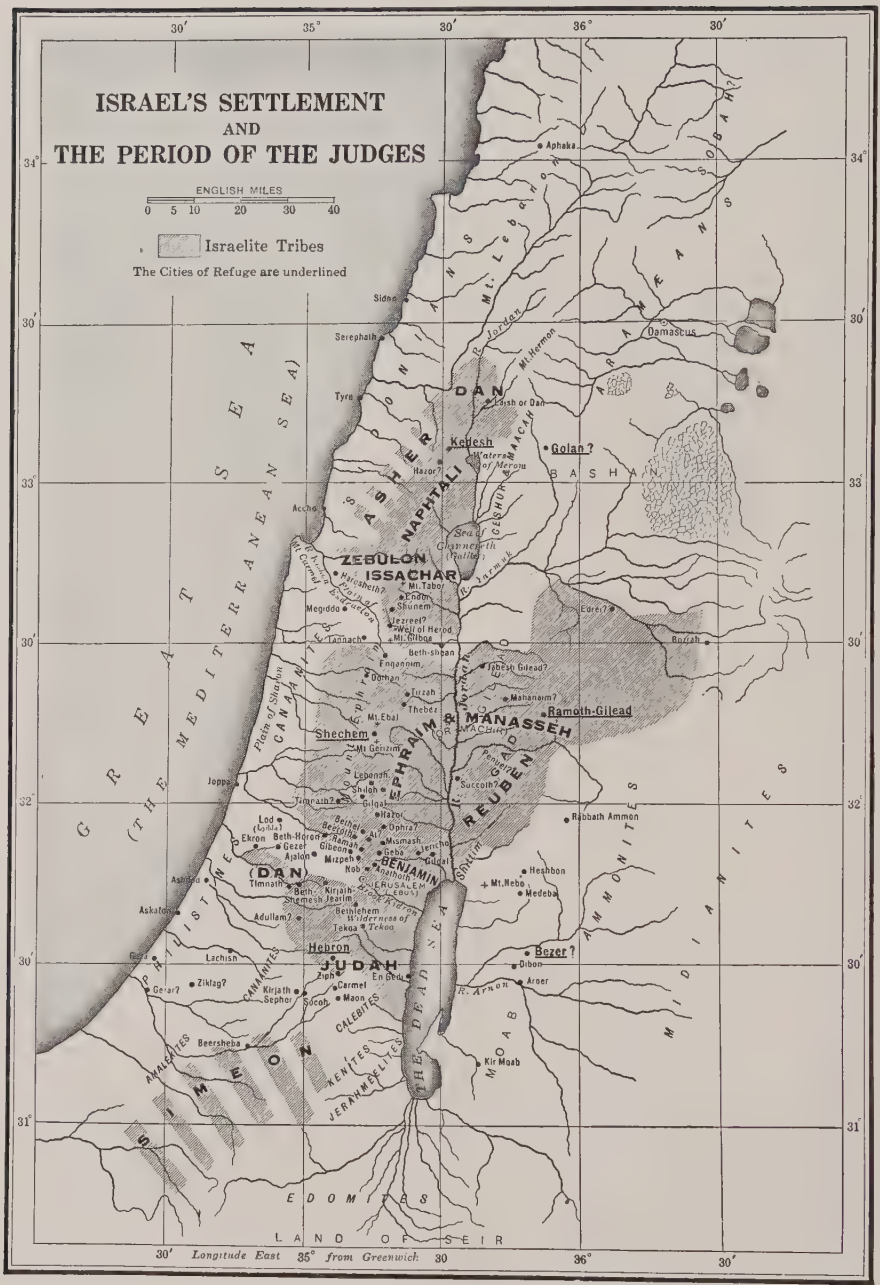
By courtesy of Professor G. L. Robinson, D.D.

This tomb is near the spot assigned by tradition to the burial of Joshua. The semicircular cuttings on the rear wall are probably niches for lamps or perhaps pigeon holes for the receptacles of the ashes of the dead.

A EULOGY OF JOSHUA

Joshua the son of Nun was valiant in the wars,
And was successor of Moses in prophecies.
Who according to his name was made great
For the saving of God's elect.
How great glory got he, when he did lift up his hands,
And stretched out his sword against the cities!
Who before him so stood fast?
For the Lord himself brought his enemies unto him.
Did not the sun go back by his hand?
And did not one day become as two?
He called upon the most high Lord,
When the enemies pressed upon him on every side;
And the great Lord heard him,
Because he fought in the sight of the Lord,
And he followed the Mighty One.

—*From "Praise of Famous Men," by Sirach*


ISRAEL'S SETTLEMENT
AND
THE PERIOD OF THE JUDGES
ENGLISH MILES
0 5 10 20 30 40
Israelite Tribes
The Cities of Refuge are underlined
GREAT SEA (THE MEDITERRANEAN SEA)
PHILISTINES
CANAANITES
DAN
NAPHTALI
ZEBULON
ISSACHAR
EPHRAIM & MANASSEH
BENIAMIN
REUBEN
JUDAH
SIMEON
GAD
ASHER
Kedesh
Golan?
BASHAN
Ramoth-Gilead
Hebron
Bezer?
Kir Moab
MOAB
AMMONITES
MIDIANITES
EDOMITES
LAND OF SEIR
THE DEAD SEA
Jordan
Mt. Lebanon
Mt. Hermon
ARAMEANS
Sea of Galilee
Sea of Merom
Longitude East 35° from Greenwich

THE CHAMPIONS OR JUDGES

DARK DAYS OF ISRAEL'S HISTORY

"In Those Days There Was no King in Israel; Every Man Did That Which Was Right in His Own Eyes"

NOW the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel.

And also all that generation were gathered to their fathers: and there arose another generation after them, who knew not the Lord, nor yet the works that he had done for Israel.

Now the children of Israel did evil in the sight of the Lord, and served the Baalim. And they forsook the Lord, the God of their fathers, who brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves down to them, and provoked the Lord to anger.

And he delivered them into the hands of spoilers that despoiled them, and he sold them into the hands of their enemies round about, so that they could no longer stand before their enemies.

And the Lord raised up judges [champions], who delivered them out of the hand of those that despoiled them, and yet they hearkened not unto their judges; but they went after other gods, and bowed themselves down to them: they turned aside quickly out of the way wherein their fathers walked. They ceased not from their own doings, nor from their stubborn way. So the Lord left those nations, without driving them out hastily: neither delivered he them into the hand of Joshua.

OTHNIEL

The Man Whose Valor Won Him a Wife and Vanquished a King

AND the children of Judah went down to fight against the Canaanites, that dwelt in the hill country, and in the South, and in the valley. And Judah went against the Canaanites that dwelt in Hebron.

And Caleb said, "He that smiteth Kiriath-sepher, and taketh it, to him will I give Achsah my daughter to wife."

And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

And it came to pass, when she came to him, that she moved him to ask of her father a field: and she alighted from off her ass; and Caleb said to her, "What wilt thou?"

And she said to him, "Give me a blessing: for thou hast given me a south land; give me also springs of water." And Caleb gave her the upper springs and the nether springs.

And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served the Baalim and the Asheroth. Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Cushan-rishathaim king of Mesopotamia: and the children of Israel served Cushan-rishathaim eight years.

And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother. And the spirit of the Lord came upon him, and he judged Israel, and went out to war: and the Lord delivered Cushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Cushan-rishathaim. And the land had rest forty years: and Othniel the son of Kenaz died.

EHUD

The Man Who Subdued the Moabites and Slew Their King

AND the children of Israel did evil again in the sight of the Lord: and the Lord strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the Lord. And he gathered to him the children of Ammon and Amalek; and went and smote Israel, and they possessed the city of palm trees [Jericho]. And the children of Israel served Eglon the king of Moab eighteen years.

But when the children of Israel cried to the Lord, the Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite, a left-handed man: and by him the children of Israel sent tribute to Eglon the king of Moab. And Ehud made him a sword which had two edges, of a cubit length; and he girded it under his raiment upon his right thigh. And he brought the tribute to Eglon king of Moab: now Eglon was a very fat man. And when he had made an end of offering the tribute, he sent away the people that bore the tribute. But he himself turned back from the quarries that were by Gilgal, and said, "I have a secret errand to thee, O king."

And Eglon said, "Keep silence." And all that stood by him went out from him.

And Ehud came to him; and he was sitting alone in his summer room. And Ehud said, "I have a message from God to thee."

And he rose out of his seat.

And Ehud put forth his left hand, and took the sword from his right thigh, and thrust it into Eglon's body: and the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the sword out of his body; and it

came out behind. Then Ehud went forth into the porch, and shut the doors of the room upon him, and locked them.

Now when he was gone out, his servants came; and they saw, and, behold, the doors of the room were locked.[74] And they tarried till they were ashamed: and, behold, he opened not the doors of the room; therefore they took the key, and opened them: and, behold, their lord was fallen down dead on the earth.

And Ehud escaped while they tarried, and passed beyond the quarries, and escaped to Seirah.

And it came to pass, when he was come, that he blew a trumpet in the hill country of Ephraim; and the children of Israel went down with him from the hill country, and he before them. And he said to them, "Follow after me: for the Lord hath delivered your enemies the Moabites into your hand."

And they went down after him, and took the fords of Jordan towards Moab, and suffered not a man to pass over. And they slew of Moab at that time about ten thousand men, every strong man, and every man of valor; and there escaped not a man. So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

DEBORAH

Poet, Judge and Prophetess, Who Broke the Power of Canaan

THE earliest bit of authentic writing in the Bible is from the pen of a woman. Nor is it a primitive love lyric, as one might carelessly suppose. Rather it is a battle song, a victory ode, rugged, leaping, triumphant, and as such vividly suggestive of desperate days when "there was no king in Israel: every man did that which was right in his own eyes."

Now when men live as lights unto themselves, recognizing no law save the drive of their own impulses and desires, then rapine, plunder and bloodshed usually run riot. In four swift sentences Deborah sets forth the conditions that called her into action: "The highways were unoccupied, and the travelers walked through byways"; "The inhabitants of the villages ceased, they ceased in Israel"; "They chose new gods"; and "There was war in the gates," and not "a shield or spear" raised in defense "among forty thousand in Israel." Such a state of affairs could only mean the steady weakening of Israel until she was overrun and destroyed by some of her foes. Indeed that process was already going on; for the Canaanites, we are told, under a certain king Jabin, had without serious protest been "mightily oppressing the children of Israel" for twenty years.

Then it was that Deborah arose, as she herself puts it, "a mother in Israel." Her woman's heart went out in compassion toward the helpless villages so cruelly ravished and scattered, and to all the oppressed and downtrodden. Her patriotic soul rose in wrath against the oppression of the Canaanites and clamored for the deliverance of her people from their hated hands. Her sane mind called for the reëstablishment of order under the established laws of Jehovah, as the true means to unity of life and steadiness of faith.

She was a dynamic woman, a woman born to high leadership. Superior in intelligence, strong-willed, broadly sympathetic, and with an abundance of wisdom and good sense, she was yet a woman of decided spirituality, recognized in Israel as one through whom God uttered his word,—a prophetess. All these qualities carried her inevitably to her position of admitted superiority in Israel as Prophetess and Judge; and she used them all effectively in the liberation of her people and their establishment in law and faith.

Had she been a man she would have been the greatest warrior and general of her day, and would herself have led the forces of Israel to their victory over the Canaanites. As it was, she was an adept at handling and using strong men; she could challenge or taunt, inspire or upbraid, praise

or blame, with telling effect; and she did all that and more in bringing Israel to her decisive conflict with Canaan.

Knowing full well that the tribes living nearest to the Canaanites would be most eager for the fray and would therefore put the largest forces into the field, she wisely turned to them for leadership. Moreover, the tribes of Issachar, Zebulun and Naphtali, living among the northern hills, had retained their ruggedness and vigor, unweakened by the enervating life of the lowlands and plains. Could she be sure of a strong force from these tribes she could supplement them by such others as might be drawn from the more distant and less interested tribes, and safely venture the tide of battle. Finding that Barak of Naphtali was the outstanding warrior and chieftain in the North, she challenged him to take the initiative and lead the forces of Israel against Jabin. Not in her own name did she do this, but wisely and inspiringly in the name of the Lord.

As God's prophetess in Israel she sent him word saying, "Hath not the Lord God of Israel commanded thee saying, 'Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Zebulun? And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude, and I will deliver him into thy hand.'" It was a desperate challenge, to risk the fate of all Israel in one decisive battle, and that at a place where the Canaanites could use their chariots and horsemen with deadly effectiveness, but Barak met it bravely and wisely. Recognizing the local character of his own leadership, and feeling that Deborah's presence as prophetess would be an inspiring and uniting force throughout all the army, he sent back word, saying, "If thou wilt go with me, then will I go; but if thou wilt not go with me, then will I not go"; and she with equal directness replied, "I will surely go with thee."

Then turning to the other tribes, she called them also to battle, saying, "Come to the help of the Lord against the mighty." Those who came received their reward in her memorial song, while those who did not were forever stigmatized.

How tersely and vividly she has described that battle; the deluging storm, the overflowing river, the floundering, struggling chariots and horsemen, the driving sleet lashing the faces of the enemy and rendering them almost helpless, and their slaughter at the hands of the frenzied Israelites! And with what rare poetry and flash of insight she has interpreted it—"The stars in their courses fought against Sisera!" And how terribly dramatic is her representation of the slaying of Sisera by Jael, and the shock awaiting his eagerly expectant mother!

Thus Deborah broke forever the power of the Canaanite. And "she judged Israel at that time." "And the land had rest forty years."

DEBORAH

A Great Prophetess and Judge, Who Defeated a Powerful Enemy

Barak Puts the Canaanites to Flight

AND the children of Israel again did evil in the sight of the Lord. Then the Lord sold them into the hand of Jabin king of Canaan, who reigned in Hazor; the captain of whose host was Sisera, who dwelt in Harosheth of the Gentiles.

And the children of Israel cried to the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

Now Deborah, a prophetess, the wife of Lappidoth, judged Israel at that time. And she dwelt under the palm tree of Deborah, between Ramah and Beth-el in the hill country of Ephraim. And the children of Israel came up to her for judgment.

And she sent and called Barak [Lightning Flash] the son of Abinoam, out of Kedesh-naphtali. And she said to him: "Hath not the Lord, the God of Israel, commanded, 'Go and draw toward mount Tabor,[75] and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw to thee, to the river of Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thy hand.'"[76]

And Barak said to her, "If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go."

And she said, "I will surely go with thee. Notwithstanding, the journey which thou takest will not be for thine honor on the way that thou goest; for the Lord will sell Sisera into the hand of a woman." And Deborah rose, and went with Barak to Kedesh.

Then Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

And they made known to Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles, to the river Kishon.

DEBORAH

From a painting by Austin Abbey

The artist here suggests the prophetic insight of the prophetess and the quick energy that transformed her into a leader of men.

Then Deborah said to Barak, "Up! for this is the day in which the Lord hath delivered Sisera into thy hand. Is not the Lord gone out before thee?"

And Barak went down from mount Tabor, and ten thousand men after him. And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak. And Sisera alighted from his chariot, and fled away on foot. But Barak pursued after the chariots, and after the host, to Harosheth of the Gentiles.

And all the host of Sisera fell by the edge of the sword; there was not a man left.[77]

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MOUNT TABOR

This bold knob is associated with the beginning and the end of Jewish history in Palestine. Here in the days of the Canaanite, Barak assembled his Hebrew tribesmen for battle, and here in the first Christian century Josephus raised his fortifications against Rome. The summit is sprinkled with ruins: thick fortress walls of fortifications, witness of the Crusaders' activity; and the churches of two rival faiths, each of which claims to be guardian of the sacred spot on which Christ was transfigured. The view from the summit is one of the most magnificent in Palestine, ranging from the mountains of Bozrah on the east to Mount Carmel on the west, from snowy Hermon on the north to Ebal and Gerizim on the south.

Jael Slays Sisera

Now Sisera fled away on foot to the tent of Jael the wife of Heber the Kenite. Now Heber the Kenite had severed himself from the Kenites; and he pitched his tent at the oak of Zaanannim, which is by Kedesh. And there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

And Jael went out to meet Sisera, and said to him, "Turn in, my lord, turn in to me; fear not." And he turned in to her into the tent, and she covered him with a rug.

Published by arrangement with George D. Sproul

JAEL AND SISERA

From a painting by Austin Abbey

Then he said to her, "Give me, I pray thee, a little water to drink; for I am thirsty." And she opened a bottle of milk, and gave him drink, and covered him.

And he said to her, "Stand in the door of the tent, and when any man doth come and inquire of thee, and say, 'Is there any man here?' thou shalt say, 'No.'"

Then Jael Heber's wife took a tent pin, and took a hammer in her hand, and went softly to him, and smote the pin into his temples, and it went down into the ground: for he was in a deep sleep and weary; so he died.

And, behold, Barak was pursuing Sisera; and Jael came out to meet him; and she said to him, "Come, and I will show thee the man whom thou seekest." And when he came into her tent, behold, Sisera lay dead, and the tent pin was in his temples.

So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prospered and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

The account of this terrible vengeance is told more fully in the stirring ode that follows, probably the oldest complete poem in the Bible.

Deborah and Barak Sing a Song of Triumph

Then sang Deborah and Barak the son of Abinoam on that day, saying:

For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye the Lord.

Hear, O ye kings; give ear, O ye princes;
I, even I, will sing unto the Lord;
I will sing praise to the Lord, the God of Israel.
Lord, when thou wentest forth out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, the heavens also dropped,

Yea, the clouds dropped water.
The mountains quaked at the presence of the Lord,
Even yonder Sinai at the presence of the Lord, the
God of Israel.

In the days of Shamgar the son of Anath,
In the days of Jael, the highways were unoccupied,
And the travelers walked through byways.
The rulers ceased in Israel, they ceased,
Until that I Deborah arose,
That I arose a mother in Israel.
They chose new gods;
Then was war in the gates:
Was there a shield or spear seen
Among forty thousand in Israel?
My heart is toward the governors of Israel,
That offered themselves willingly among the people:
Bless ye the Lord.

Tell of it, ye that ride on white asses,
Ye that sit on rich carpets,
And ye that walk by the way.
Far from the noise of archers, in the places of drawing
water,
There shall they rehearse the righteous acts of the
Lord,
Even the righteous acts of his rule in Israel.
Then the people of the Lord went down to the gates.

Awake, awake, Deborah;
Awake, awake, sing a song:
Arise, Barak, and lead away thy captives, thou son
of Abinoam.
Then came down a remnant of the nobles and the
people;

RIVER KISHON

In the dry summers little Kishon is peaceful enough, but in the rainy winter season it overflows its banks and turns the flat plain of Esdraelon into a quagmire. On such a treacherous battleground Sisera's chariots of iron became useless; for on that day "the heavens dropped" and "the stars in their courses fought against Sisera."

The Lord came down for me against the mighty.
Out of Ephraim came down they whose root is in
Amalek;

After thee, Benjamin, among thy peoples;
Out of Machir came down governors,
And out of Zebulun they that handle the marshal's staff.
And the princes of Issachar were with Deborah;
As was Issachar, so was Barak;
Into the valley they rushed forth at his feet.
By the water-courses of Reuben
There were great resolves of heart.
Why sattest thou among the sheepfolds,
To hear the pipings for the flocks?
At the water-courses of Reuben
There were great searchings of heart.
Gilead abode beyond Jordan:
And Dan, why did he remain in ships?
Asher sat still at the haven of the sea,
And abode by his creeks.
Zebulun was a people that jeoparded their lives to the death,
And Naphtali, upon the high places of the field.

The kings came and fought;
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo:
They took no gain of money.
They fought from heaven;
The stars in their courses fought against Sisera.
The river Kishon swept them away,
That ancient river, the river Kishon.
O my soul, march on with strength.
Then did the horse hoofs stamp
By reason of the prancings, the prancings of their strong ones.
Curse ye Meroz, said the angel of the Lord,
Curse ye bitterly the inhabitants thereof;

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SITE OF ANCIENT HAROSHETH

The mountain in the distance is the sloping back of Carmel on its way to the sea. The tiny village, with its golden threshing-floor, marks the spot where Sisera assembled his nine hundred chariots of iron. Through the valley at the foot of Carmel they marched eastward to their doom "at Taanach, by the waters of Megiddo."

Because they came not to the help of the Lord,
To the help of the Lord against the mighty.

Blessed above women shall Jael be,
The wife of Heber the Kenite,
Blessed shall she be above women in the tent.
He asked water, and she gave him milk;
She brought him butter in a lordly dish.
She put her hand to the tent pin,
And her right hand to the workmen's hammer;
And with the hammer she smote Sisera, she smote
through his head;
Yea, she pierced and struck through his temples.
At her feet he bowed, he fell, he lay;

At her feet he bowed, he fell:
Where he bowed, there he fell down dead.

Through the window she looked forth, and cried,
The mother of Sisera cried through the lattice,
"Why is his chariot so long in coming?
Why tarry the wheels of his chariots?"
Her wise ladies answered her,
Yea, she returned answer to herself,
"Have they not found, have they not divided the spoil?
A damsel, two damsels to every man;
To Sisera a spoil of dyed garments,
A spoil of dyed garments embroidered,
Of dyed garments embroidered on both sides, on the necks of the spoil?"

So let all thine enemies perish, O Lord:
But let them that love him be as the sun when he goeth forth in his might.

GIDEON

GIDEON came near being the first king of united Israel. His title to that honor lay in his marvelous transformation from a farmer to a successful general.

The Midianites, wandering Bedouins that infest the borderlands east of Jordan, had been in the habit of making yearly raids into the territory of northern Israel. They had hit upon the happy expedient of letting the Hebrews plow, sow, reap and even thresh, and then of themselves descending upon the golden piles of grain and carrying off a whole year's harvest. Their cattle also roamed the fields and ate the stubble, so that there was nothing left for the poor Hebrew farmer. This had been going on for seven years. Israel, disunited and unorganized, could do nothing to resist. The case seemed hopeless.

When the Bible story opens, Gideon is found threshing and winnowing his grain in a winepress—by which we must understand an underground excavation approached by a narrow flight of stairs and containing in its stone floor the pits necessary for treading out grapes. Such a place of concealment Gideon sought in order not to betray the location of his treasure by the telltale golden smoke of the chaff. His spirit must have burned within him as he worked. His own cowardice and that of his fellow-countrymen rose up before him, and at last his conscience took physical form and became a vision of the angel of Jehovah calling him to leadership in the great cause of his nation's independence.

Gideon was not disobedient. He sent forth his summons to all the tribe. The fighting men gathered around him on Mount Gilboa, the noble mountain that overlooks the Vale of Jezreel. From its summit Gideon could see the host of the Midianites encamped in the valley, like unto the sands of the sea for multitude. He could see their cattle grazing on the rich plain, their camels and their goats dotting all the hillsides. His men could see them too, and they trembled at the sight. Gideon soon discovered that with such an army of cowards neither he nor Jehovah could ever win a victory. He thereupon eliminated the worthless men by the famous test at the well of Harod that bursts from the mountain's foot and forms a huge pool perhaps a hundred feet across. Three hundred men, who realized that in the presence of the enemy a soldier must be always alert, laid not aside their weapons, but snatching up the water in their hand drank while their eye was still fixed upon possible Midianites in the reeds and hollows of the valley. These were they whom the Lord chose to work a great victory—the others Gideon sent home.

No other battle in history was ever won by such a ruse as Gideon now devised. The weapons of each of his three hundred were trumpet, clay jar,

and torch. In the darkness he posted his men in horseshoe formation around the western end of the Midianite camp. At a signal the jars that concealed the torches were broken, the lights flashed out, the trumpets blared, and the shout went up, "The sword of the Lord and of Gideon!" The sudden lights and the shouting suggested to the half-awake Midianites not an army of three hundred men but an army of three hundred regiments. Then followed the panic; and the rout, skilfully directed away from the lands of Israel by Gideon's formation, passed eastward down the Valley of Jezreel and across Jordan; nor did it stop until the fleeing hordes were well up on the plateau toward the desert.

Summoning the men of Ephraim, Gideon now seized the fords of the Jordan and managed at last to round up most of the fugitives. The Ephraimites took two of their princes, Oreb and Zeeb, and cut off their heads. Gideon, fighting a new battle on the heights, took two kings, Zebah and Zalmunna. After executing the promised vengeance on the men of Succoth and Penuel, who had refused to help him in his pursuit, he smote the kings whom he had captured, partly in retribution for their having slain his brothers in an earlier raid, and then returned home laden with spoils.

So great was the deliverance Gideon had wrought, that the elders of Israel came to him in a body and besought him to be their king and to make his descendants kings after him. This great honor Gideon refused, choosing rather as reward the earrings which his soldiers had taken from the captives and the slain. Seven hundred shekels of gold was the weight of this tribute; in addition they gave him the crescents and pendants and the purple robes that were on the kings of Midian, and the chains that were about their camels' necks.

The honor Gideon had refused was coveted by his son Abimelech. This scapegrace made an alliance with the men of Shechem, who were relatives of his mother, slew all the other sons of Gideon, threescore and ten persons—all save Jotham, who escaped,—and made himself king in Shechem. His evil rule lasted three years, and then came to a violent end the first kingship in Israel. The time was not yet ripe for that unification of sentiment, that sense of kinship among all the tribes that could make an enduring kingdom possible.

Gideon deserved to be remembered by the men of Israel for his piety, inasmuch as he acknowledged Jehovah as the inspiration and the source of his success; for his fearlessness in the day of Israel's oppression, for his ready wit, his boldness of execution, the thoroughness of his victory, and the modesty which moved him to decline the greatest honor that Israel could offer. He died in a good old age with the consciousness that he had broken the power of one of Israel's most stubborn and persistent enemies.

GIDEON

The Champion of Israel in a Time of National Peril

A Brave Youth Is Commissioned to Save His People

NOW the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian[78] seven years. And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strongholds. And so it was, when Israel had sown, that the Midianites came up and encamped against them, and destroyed the increase of the earth, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents: they came in as locusts for multitude; both they and their camels were without number: and they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites; and the children of Israel cried to the Lord.

And it came to pass, when the children of Israel cried to the Lord because of the Midianites, that the Lord sent a prophet to the children of Israel, who said to them: "Thus saith the Lord, the God of Israel, 'I brought you up from Egypt, and brought you forth out of the house of bondage; and I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drove them out from before you, and gave you their land; and I said to you, I am the Lord your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.'"

And there came an angel of the Lord, and sat under an oak which was in Ophrah and belonged to Joash the Abiezrite: and his son Gideon was beating out wheat in the winepress, to hide it from the Midianites. And the angel of the Lord

appeared to him, and said to him, "The Lord is with thee, thou mighty man of valor."

And Gideon said to him: "O my lord, if the Lord is with us, why then is all this befallen us? And where are all his miracles of which our fathers told us, saying, 'Did not the Lord bring us up from Egypt?' but now the Lord hath forsaken us, and delivered us into the hand of the Midianites."

Then the Lord looked upon him, and said, "Go in thy might, and save Israel from the hand of the Midianites: have not I sent thee?"

But he said to him, "Oh, Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house."

And the Lord said to him, "Surely I will be with thee, and thou shalt smite the Midianites as one man."

Then he said to him, "If now I have found grace in thy sight, then show me a sign that it is thou that talkest with me. Depart not hence, I pray thee, until I come to thee, and bring forth my present, and set it before thee."

And he said, "I will tarry until thou come again."

Thereupon Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out to him under the oak, and presented it.

And the angel of God said to him, "Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth." And he did so.

Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes; then the angel of the Lord departed out of his sight.

And Gideon saw that he was the angel of the Lord; and Gideon said, "Alas, O Lord God! because I have seen the angel of the Lord face to face."

And the Lord said to him, "Peace be unto thee; fear not: thou shalt not die."

Then Gideon built an altar there to the Lord, and called it Jehovah-shalom [Jehovah Is Peace].

Gideon Shows His Mettle

And it came to pass the same night, that the Lord said to him: "Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the Asherah that is by it: and build an altar to the Lord thy God upon the top of this rock, in the orderly manner, and take the second bullock, and offer a burnt offering with the wood of the Asherah which thou shalt cut down."

Then Gideon took ten men of his servants, and did as the Lord had said to him: and it came to pass, because he feared his father's household and the men of the city, that he could not do it by day, that he did it by night. And when the men of the city rose early in the morning, behold, the altar of Baal was broken down, and the Asherah was cut down that was by it, and the second bullock was offered upon the altar that was built. And they said one to another, "Who hath done this thing?" And when they inquired and asked, they said, "Gideon the son of Joash hath done this thing."

Then the men of the city said to Joash, "Bring out thy son, that he may die: because he hath broken down the altar of Baal, and because he hath cut down the Asherah that was by it."

And Joash said to all that stood against him, "Will ye contend for Baal? or will ye save him? he that will contend for him, let him be put to death whilst it is yet morning: if he be a god, let him contend for himself, because one hath broken down his altar." Therefore on that day he called him Jerubbaal [Let Baal Contend], saying, "Let Baal contend against him, because he hath thrown down his altar."

Gideon Selects Three Hundred Valiant Men

Then all the Midianites and the Amalekites and the children of the East were gathered together; and went over, and camped in the valley of Jezreel.[79] But the spirit of the Lord came upon Gideon; and he blew a trumpet; and the men of Abiezer were gathered together after him. And he sent messengers throughout all Manasseh; and they also were gathered together after him: and he sent messengers to Asher, and to Zebulun, and to Naphtali; and they came up to meet them. And Gideon said to God: "If thou wilt save Israel by my hand, as thou hast said, behold, I will put a fleece of wool on the threshing-floor; if the dew be on the fleece only, and it be dry upon all the ground, then shall I know that thou wilt save Israel by my hand, as thou hast said."

And it was so: for he rose up early on the morrow, and pressed the fleece together, and wrung the dew out of the fleece, a bowlful of water.

Then Gideon said to God: "Let not thine anger be kindled against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew."

And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and camped beside the well of Harod[80]: and the camp of the Midianites was on the north side of them, by the hill of Moreh, in the valley.

And the Lord said to Gideon: "The people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, 'Mine own hand hath saved me.' Now therefore, proclaim in the ears of the people, saying, 'Whosoever is fearful and afraid, let him return and depart early from mount Gilead.'"

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VALLEY OF JEZREEL

The lines of the valley draw to the right and mingle with the waters of the stream that flows out from the roots of Mount Gilboa. From this spring Gideon's men drank, and down this valley they drove the panic-stricken Midianites. Gideon pursued the Midianites across the eastern plateau to the desert. He slew their two kings with his own hand, and took their clothes and their jewels as a trophy. On his return, when the men of his tribe sought to make him king, with true democratic spirit he declined.

GIDEON CHOOSING THE THREE HUNDRED

From a painting by James J. Tissot

The men on the left forget everything in their eagerness to drink; the men on the right who scoop the water with their hands are still on the watch for a possible enemy. These three hundred alert ones were Gideon's choice.

And there returned of the people twenty and two thousand; and there remained ten thousand.

And the Lord said to Gideon: "The people are yet too many; bring them down to the water, and I will try them for thee there: and it shall be, that of whom I say to thee, 'This shall go with thee', the same shall go with thee; and of whomsoever I say to thee, 'This shall not go with thee,' the same shall not go."

So he brought down the people to the water: and the Lord said to Gideon, "Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink."

And the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water.

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GIDEON'S SPRING

This spring gushes merrily and copiously from the ground within the cave yonder at the foot of Mount Gilboa. Its waters flow eastward to the Jordan.

Then the Lord said to Gideon, "By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand: and let all the other people go every man to his place."

So the people took victuals in their hand, and their trumpets; and he sent all the rest of Israel every man to his tent, but retained the three hundred men.

Gideon Overhears a Prophetic Dream

Now the camp of Midian was beneath him in the valley.

And it came to pass the same night, that the Lord said to him: "Rise, get thee down into the camp; for I have delivered

it into thy hand. But if thou fear to go down, go thou with Purah thy servant down to the camp: and thou shalt hear what they say; and afterward shall thy hands be strengthened to go down into the camp."

Then went he down with Purah his servant to the outermost part of the armed men that were in the camp. And the Midianites and the Amalekites and all the children of the East lay along in the valley like locusts for multitude; and their camels were without number, as the sand by the seaside for multitude.

And when Gideon was come, behold, there was a man that told a dream to his fellow, and said, "Behold, I dreamed a dream; and, lo, a cake of barley bread tumbled into the camp of the Midianites, and came to the tent, and smote it that it fell, and overturned it, so that the tent lay flat."[81]

And his fellow answered and said, "This is nothing else save the sword of Gideon the son of Joash, a man of Israel: into his hand God hath delivered Midian, and all the host."

And when Gideon heard the telling of the dream, and the interpretation thereof, he worshiped, and returned into the camp of Israel, and said, "Rise; for the Lord hath delivered into your hand the host of Midian."

And he divided the three hundred men into three companies, and he put into the hands of all of them trumpets, and empty pitchers, with torches within the pitchers.

And he said to them: "Look on me, and do likewise: and, behold, when I come to the outermost part of the camp, it shall be that, as I do, so shall ye do. When I blow the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, "*The sword of the Lord and of Gideon!*"

So Gideon, and the hundred men that were with him, came to the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch: and they

THE MIDIANITES PUT TO FLIGHT
From a drawing by Gustave Doré

blew the trumpets, and broke the pitchers that were in their hands. And the three companies blew the trumpets, and broke the pitchers, and held the torches in their left hands, and the trumpets in their right hands wherewith to blow; and they cried, "*The sword of the Lord and of Gideon!*"

And they stood every man in his place round about the camp: and all the host ran; and they shouted, and put them to flight. And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, and against all the host: and the host fled.

And the men of Israel were gathered together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

The Men of Succoth Are "Taught" Not to Taunt

And Gideon sent messengers throughout all the hill country of Ephraim, saying, "Come down against the Midianites, and take the fords, as far as Beth-barah, and also the Jordan."

So all the men of Ephraim gathered themselves together, and took the fords as far as Beth-barah, and the Jordan. And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb at the rock of Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued the Midianites: and they brought the heads of Oreb and Zeeb to Gideon on the other side of Jordan.

And Gideon came to the Jordan and passed over, he and the three hundred men that were with him, faint, yet pursuing.

And he said to the men of Succoth,[82] "Give I pray you, loaves of bread to the people that follow me; for they are faint, and I am pursuing after Zebah and Zalmunna, kings of Midian."

But the princes of Succoth said, "Are the hands of Zebah and Zalmunna now in thy hand, that we should give bread to thine army?"

And Gideon said, "When the Lord hath delivered Zebah and Zalmunna into my hand, then I will tear your flesh with the thorns of the wilderness, and with briers."

But Zebah and Zalmunna fled; and he pursued after them; and he took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.

Then Gideon the son of Joash returned from the battle from the ascent of Heres. And he caught a young man of the men of Succoth, and inquired of him. And he described to him the princes of Succoth, and the elders thereof, seventy-seven men.

Then he came to the men of Succoth, and said: "Behold Zebah and Zalmunna, concerning whom ye did taunt me, saying, 'Are the hands of Zebah and Zalmunna now in thy hand,

that we should give bread to thy men that are weary?'" And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth.

Then said he to Zebah and Zalmunna, "What manner of men were they whom ye slew at Tabor?"

And they answered, "As thou art, so were they; each one resembled the children of a king."

And he said, "They were my brethren, the sons of my mother. As the Lord liveth, if ye had saved them alive, I would not slay you."

Then he said to Jether his first-born, "Up, and slay them."

But the youth drew not his sword, for he feared, because he was yet a youth.

Then Zebah and Zalmunna said, "Rise thou, and fall upon us; for as the man is, so is his strength."

And Gideon rose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks.

Gideon Refuses to Become a Ruler

Then the men of Israel said to Gideon, "Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian."

But Gideon said to them, "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you."

And Gideon said to them, "I would desire a request of you, that ye would give me every man the earrings of his prey." (For they had golden earrings, because they were Ishmaelites.)

And they answered, "We will willingly give them." And they spread a garment, and did cast therein every man the earrings of his prey. And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; besides ornaments, and collars, and purple raiment

that was on the kings of Midian, and besides the chains that were about their camels' necks.

And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went thither unto it: which thing became a snare to Gideon, and to his house.

Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

And Gideon the son of Joash died in a good old age, and was buried in the sepulcher of Joash his father, in Ophrah of the Abiezrites.

The Glory of Ancient Days

O God, keep not thou silence:
Hold not thy peace, and be not still, O God!
For lo, thine enemies make a tumult;
And they that hate thee have lifted up the head.
They have said, "Come, and let us cut them off
    from being a nation;
That the name of Israel may be no more in re-
    membrance.
Do thou unto them as unto Midian,
As to Sisera, as to Jabin, at the river Kishon;
Who perished at En-dor,
Who became as refuse for the earth.
Make their nobles like Oreb and Zeeb;
Yea, all their princes like Zebah and Zalmunna;
Who said, "Let us take to ourselves in possession
The habitations of God."
So pursue them with thy tempest,
And terrify them with thy storm,
That they may know that thou alone, whose
    name is the Lord,
Art the Most High over all the earth.

ABIMELECH

A Judge Who Did Evil and Whom Evil Overtook

The time was nearly ripe for a strong leader for Israel. Abimelech, a son of Gideon, whose mother was of mixed Canaanitish and Jewish blood, attempted to become such a leader. He began his career by the wholesale massacre of his half-brothers. In the narrative, Jotham, the one brother who escaped, utters a fable, to expose the weakness of the would-be despot, who knew no way to win command except by murder. Jotham's taunt proved prophetic, for Abimelech had perpetual warfare, and before long was killed.

Ambition Drives Abimelech to Crime

AND it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went after Baalim, and made Baal-berith their god. And the children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side: neither showed they kindness to the house of Jerubbaal [Gideon], according to all the goodness which he had showed to Israel.

And Abimelech the son of Gideon went to Shechem to his mother's brethren, and spoke with them, and with all the family of the house of his mother's father, saying: "Speak, I pray you, in the ears of all the men of Shechem, 'Whether it is better for you, that all the sons of Gideon, who are threescore and ten persons, rule over you, or that one rule over you? remember also that I am your bone and your flesh.'"

And his mother's brethren spoke of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, "He is our brother." And they gave him threescore and ten pieces of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light fellows, who followed him. And he went to his father's

house at Ophrah, and slew his brethren the sons of Gideon, being threescore and ten persons, upon one stone: but Jotham the youngest son of Gideon was left; for he hid himself.

Jotham Tells a Parable

And all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech king, by the oak of the pillar that was in Shechem. And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said to them: "Hearken to me, ye men of Shechem, that God may hearken to you:

The trees went forth once on a time
To anoint for themselves a king;
And they said to the olive tree,
'Reign thou over us.'
But to them the olive tree replied:
'Should I then leave my rich oil,
Whereby gods and men get honor,
And go to wave over the trees?'

Then said the trees to the fig tree,
'Come thou, and be our queen.'
But the fig tree said unto them:
'Should I then leave my sweetness,
And that produce of mine so goodly
And go to wave over the trees?'

Then said the trees to the vine,
'Come thou, and be our queen.'
But the vine made answer to them:
'Should I then leave my vintage,
That gladdens both gods and men,
And go to wave over the trees?'

Then said the trees to the bramble,
'Come thou, and be king over us.'

So the bramble replied to the trees:
'If ye are truly anointing me as a king over you,
Then come ye, repose in my shade:
If not, let fire come from the bramble,
And devour the cedars of Lebanon.'[83]

"Now therefore, if ye have dealt truly and uprightly, in that ye have made Abimelech king, and if ye have dealt well with Gideon and his house, and have done to him according to the deserving of his hands; (for my father fought for you, and adventured his life, and delivered you out of the hand of Midian: and ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother;) if ye then have dealt truly and sincerely with Gideon, and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you: but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech." And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

Abimelech Meets with Treachery

And Abimelech reigned three years over Israel, and God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech: that the cruelty done to the threescore and ten sons of Gideon might come, and their blood be laid upon Abimelech their brother, who slew them, and upon the men of Shechem, who aided him in the killing of his brethren. And the men of Shechem set liers-in-wait for him on the tops of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

And Gaal the son of Ebed came with his brethren, and went over to Shechem; and the men of Shechem put their trust in him. And they went out into the field, and gathered their vineyards, and trod the grapes, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech. And Gaal the son of Ebed said: "Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Gideon? and Zebul his officer? serve ye the men of Hamor the father of Shechem: but why should we serve him? And would to God this people were under my hand! then would I remove Abimelech." And he said to Abimelech, "Increase thine army, and come out."

And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled. And he sent messengers to Abimelech craftily, saying: "Behold, Gaal the son of Ebed and his brethren are come to Shechem; and, behold, they constrain the city to take part against thee. Now therefore, up by night, thou and the people that are with thee, and lie in wait in the field: and it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and rush upon the city: and, behold, when he and the people that are with him come out against thee, then mayest thou do to them as thou shalt find occasion."

Gaal, the Boaster, Is Put to Flight

And Abimelech rose up, and all the people that were with him, by night, and they laid wait against Shechem in four companies.

And Gaal the son of Ebed went out, and stood in the entrance of the gate of the city: and Abimelech rose up, and the people that were with him, from lying in wait.

And when Gaal saw the people, he said to Zebul, "Behold, there come people down from the tops of the mountains."

And Zebul said to him, "Thou seest the shadow of the mountains as if they were men."

And Gaal spoke again, and said, "See, there come people down by the middle of the land, and one company cometh by the way of the oak of Meonenim."

Then said Zebul to him, "Where is now thy mouth, wherewith thou saidst, 'Who is Abimelech, that we should serve him?' is not this the people that thou hast despised? go out, I pray, now, and fight with them."

And Gaal went out before the men of Shechem, and fought with Abimelech. And Abimelech chased him, and he fled before him, and there fell many wounded, even to the entrance of the gate.

Abimelech Meets a Humiliating Death

And it was told Abimelech, that all the men of the tower of Shechem were gathered together. Then Abimelech went up to mount Zalmon, he and all the people that were with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder: and he said to the people that were with him, "What ye have seen me do, make haste, and do as I have done."

And all the people likewise cut down every man his bough, and followed Abimelech, and put them about the stronghold, and set it on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

Then went Abimelech to Thebez, and encamped against Thebez, and took it. But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut themselves in, and went up to the roof of the tower. And Abimelech came to the tower, and fought against it, and drew near to the door of the tower to burn it with fire. But a certain woman cast an upper millstone upon Abimelech's head, and broke his skull. Then he called hastily to the young man his armor-bearer, and said to him, "Draw thy sword, and slay me, that men say not of me, 'A woman slew him.'"

DEATH OF ABIMELECH
From a drawing by Gustave Doré

And his young man thrust him through, and he died. And when the men of Israel saw that Abimelech was dead, they departed every man to his place.

Thus God requited the wickedness of Abimelech, which he did to his father, in slaying his seventy brethren; and all the evil of the men of Shechem did God requite upon their heads: and upon them came the curse of Jotham the son of Gideon.[84]

RETRIBUTION

One that casteth a stone on high casteth it on
his own head;
And a deceitful stroke will open wounds.
He that diggeth a pit shall fall into it;
And he that setteth a snare shall be taken
therein.
He that doeth evil things, they shall roll upon
him,
And he shall not know whence they have come
to him.
Mockery and reproach are from the haughty;
And vengeance, as a lion, shall lie in wait for
him.
They that rejoice at the fall of the godly shall be
taken in a snare;
And anguish shall consume them before they
die.
Wrath and anger, these also are abominations;
And a sinful man shall possess them.
He that taketh vengeance shall find vengeance
from the Lord;
And he will surely make firm his sins.

Man cherisheth anger against man;
And doth he seek healing from the Lord?
Upon a man like himself he hath no mercy;
And doth he make supplication for his own sins?
He being himself flesh nourisheth wrath:
Who shall make atonement for his sins?
Remember thy last end, and cease from enmity:
Remember corruption and death, and abide in
the commandments.

—*From "Ecclesiasticus," by Sirach*

THE MOURNING OF JEPHTHAH'S DAUGHTER
From a painting by Thomas M. Rooke

JEPHTHAH

A Brave Man's Rash Vow and Its Bitter Fulfilment

Jephthah Is Rejected and Then Recalled to Chieftaincy

NOW Jephthah the Gileadite was a mighty man of valor; and Gilead was the father of Jephthah. And Gilead's wife bore him sons; but when his wife's sons grew up, they thrust out Jephthah, and said to him, "Thou shalt not inherit in our father's house; for thou art the son of a strange woman."

Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain fellows to Jephthah and they went out with him.

And it came to pass after a while, that the children of Ammon made war against Israel. And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob: and they said to Jephthah, "Come, and be our captain, that we may fight with the children of Ammon."

But Jephthah said to the elders of Gilead: "Did not ye hate me, and expel me out of my father's house? and why are ye come to me now when ye are in distress?"

And the elders of Gilead said to Jephthah, "We turn again to thee now, that thou mayest go with us, and fight against the sons of Ammon, and be our head over all the inhabitants of Gilead."

And Jephthah said to the elders of Gilead, "If ye bring me home again to fight against the children of Ammon, and the Lord deliver them before me, shall I be your head?"

And the elders of Gilead said to Jephthah, "The Lord be witness between us, if we do not so according to thy words."

Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the Lord in Mizpah.

Jephthah's Embassy Comes to Naught

Then Jephthah sent messengers to the king of the children of Ammon,[85] saying, "What hast thou to do with me, that thou art come against me to fight in my land?"

And the king of the children of Ammon answered the messengers of Jephthah, "Because Israel took away my land, when they came up out of Egypt, from Arnon even to Jabbok, and to Jordan: now therefore restore those lands again peaceably."

And Jephthah sent messengers again to the king of the children of Ammon, and said to him: "Thus saith Jephthah: Israel took not away the land of Moab, nor the land of the children of Ammon: but when Israel came up from Egypt, and sent messengers to Sihon king of the Amorites, the king of Heshbon; and said to him, 'Let us pass, we pray thee, through thy land into my place,' Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel. And the Lord God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country. And they possessed all the coasts of the Amorites, from Arnon even to Jabbok, and from the wilderness even to Jordan. So now the Lord God of Israel hath dispossessed the Amorites from before his people Israel, and shouldst thou possess it? Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the Lord our God shall drive out from before us, them will we possess. Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the Lord the Judge be judge this day between the children of Israel and the children of Ammon."

Howbeit the king of the children of Ammon hearkened not to the words of Jephthah which he sent him.

Then the spirit of the Lord came upon Jephthah, and he passed over Gilead, and Manasseh, and from Mizpah of Gilead he passed over to the children of Ammon.

Jephthah Acts Before He Thinks

And Jephthah vowed a vow to the Lord, and said: "If thou wilt without fail deliver the children of Ammon into my hands, then it shall be, that whatsoever cometh forth from the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's and I will offer it up for a burnt offering."

So Jephthah passed over to the children of Ammon to fight against them. And the Lord delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and to Abelcheramim, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

ARRIVAL OF JEPHTHAH'S DAUGHTER
From a painting by Jessie McGregor

And Jephthah came to Mizpah to his house; and, behold, his daughter came out to meet him with timbrels and with dances. And she was his only child; beside her he had neither son nor daughter.

And it came to pass, when he saw her, that he rent his clothes, and said, "Alas, my daughter! Thou hast brought me very low, and thou art one of them that trouble me. For I have opened my mouth to the Lord, and I cannot go back."

And she said to him, "My father, if thou hast opened thy mouth to the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee on thine enemies, even on the children of Ammon."

And she said to her father, "Let this thing be done for me: let me alone for two months, that I may depart and go out upon the mountains, and bewail, I and my companions, that I must die childless."

And he said, "Go."

And he sent her away for two months. And she went with her companions, and bewailed on the mountains that she must die childless. And it came to pass at the end of two months, that she returned to her father. And he did to her according to his vow which he had vowed.

And it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite, four days in the year.[86]

Jephthah Cleverly Detects His Enemies

A little later the Ephraimites accused Jephthah of slighting them when he went out to fight the Ammonites, and used this as a pretext for attacking him. The shrewd device that was used for identifying the fugitives has furnished a new word to our language.

Now the men of Ephraim gathered themselves together, and went northward, and said to Jephthah, "Wherefore didst thou pass over to fight against the children of Ammon,

and didst not call us to go with thee? we will burn thy house upon thee with fire."

And Jephthah said to them: "I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands. And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the Lord delivered them into my hand. Wherefore then are ye come up unto me this day to fight against me?"

Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, "Ye are fugitives of Ephraim, ye Gileadites, in the midst of Ephraim, and in the midst of Manasseh." And the Gileadites took the fords of Jordan before the Ephraimites.

And when any of the Ephraimites that were escaping, said, "Let me go over," the men of Gilead said to him, "Art thou an Ephraimite?" If he said, "Nay": then said they to him, "Say now 'Shibboleth.'" And he said, "Sibboleth"; for he could not frame his lips to pronounce it right.

Then they took him, and slew him at the fords of Jordan.

And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

THE DAUGHTER OF JEPHTHAH

Then I heard
A noise of some one coming thro' the lawn,
And singing clearer than the crested bird,
That claps his wings at dawn.

"The torrent brooks of hallow'd Israel
From craggy hollows pouring, late and soon,
Sound all night long, in falling thro' the dell,
Far-heard beneath the moon.

"The balmy moon of blessèd Israel
Floods all the deep blue gloom with beams divine:
All night the splinter'd crags that wall the dell
With spires of silver shine."

As one that museth where broad sunshine laves
The lawn by some cathedral, thro' the door
Hearing the holy organ rolling waves
Of sound on roof and floor

Within and anthem sung, is charm'd and tied
To where he stands, — so stood I, when that flow
Of music left the lips of her that died
To save her father's vow;

The daughter of the warrior Gileadite,
A maiden pure; as when she went along
From Mizpah's tower'd gate with welcome light,
With timbrel and with song.

My words leapt forth: "Heaven heads the count of crimes
With that wild oath." She render'd answer high:
"Not so, nor once alone: a thousand times
I would be born and die.

"Single I grew, like some green plant, whose root
Creeps to the garden water pipes beneath,
Feeding the flower; but ere my flower to fruit
Changed, I was ripe for death.

"My God, my land, my father — these did move
Me from my bliss of life, that Nature gave,
Lower'd softly with a threefold cord of love
Down to a silent grave.

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JEPHTHAH'S DAUGHTER

From a painting by Sir John E. Millais

"And I went mourning, 'No fair Hebrew boy
Shall smile away my maiden blame among
The Hebrew mothers,' — emptied of all joy,
Leaving the dance and song;

"Leaving the olive gardens far below;
Leaving the promise of my bridal bower,
The valleys of grape-loaded vines that glow
Beneath the battled tower.

"The light white cloud swam over us. Anon
We heard the lion roaring from his den;
We saw the large white stars rise one by one,
Or, from the darken'd glen,

"Saw God divide the night with flying flame,
And thunder on the everlasting hills.
I heard Him, for He spake, and grief became
A solemn scorn of ills.

"When the next moon was roll'd into the sky,
Strength came to me that equall'd my desire.
How beautiful a thing it was to die
For God and for my sire!

"It comforts me in this one thought to dwell,
That I subdued me to my father's will;
Because the kiss he gave me, ere I fell,
Sweetens the spirit still.

"Moreover, it is written that my race,
Hew'd Ammon, hip and thigh, from Aroer
On Arnon unto Minnith." Here her face
Glow'd, as I looked at her.

She lock'd her lips: she left me where I stood:
"Glory to God," she sang, and past afar,
Thridding the sombre boskage of the wood,
Toward the morning star.

—From "A Dream of Fair Women," by Alfred Tennyson

SAMUEL

SAMUEL is one of the grand figures of the Old Testament, a patriot and a seer whose one ambition was the welfare of Israel. He was born in answer to prayer. His childless mother Hannah made the yearly pilgrimage to Shiloh with her husband in order to offer to Jehovah their gift and to beseech his favor for the year to come. While she was praying in bitterness of soul before the tabernacle, Eli the priest, marking her conduct and thinking she was intoxicated, rebuked her for coming thus into the presence of Jehovah. When he found his error, he promised Hannah that Jehovah would give her a son. This promise was fulfilled, and the joyful mother in token of her gratitude vowed that the boy should be a Nazirite, — that is, one whose life was devoted wholly to sacred things and whose holiness was marked by two outward signs — refusal to eat meat and drink wine, and refusal to cut the hair.

As soon as the child was old enough to be separated from his home, Hannah took Samuel to Eli at Shiloh for his priestly education. The story of Samuel's early call by Jehovah is one of the most dramatic and beautiful in the Old Testament. It shows that while still a child he became the vehicle of revelation, and all Israel knew that he was destined to be a great prophet.

The catastrophe that overtook Israel when the Philistines invaded the hill country of Ephraim, captured the ark and destroyed Shiloh, marks undoubtedly the beginning of the active service of Samuel to his country. He then, probably, became priest in Eli's stead. In this capacity he was minister in the tabernacle, but in addition it is evident that he journeyed among the various villages of Israel, there to offer sacrifices and in other ways foster the worship of Jehovah. During these journeys two significant things happened: the elders of Israel made known to him their desire to have a king, and Jehovah made known to him that he had chosen Saul to be that king. The Bible has preserved to us the story of Saul's anointing by Samuel, of his public election by the people, and of the solemn abdication of the prophet from his position as priestly ruler of the tribes in favor of the new political ruler which Israel demanded. Even after the lapse of centuries the words of Samuel's farewell oration affect us with a sense of conscious rectitude, of dignity, and of loyalty to God and country that is profoundly impressive.

A careful study of the Bible narratives shows us that Samuel was something more than the ordinary type of seer. All ancient nations have had seers, men of peculiar psychic endowment who could see things that to ordinary men were invisible. Samuel's reputation in his younger days rested primarily upon his possession of this mysterious power, for Saul's

servant knew Samuel only as one who, for a proper fee, could help recover lost property. But Samuel was more than a seer: he was a prophet. He saw with spiritual eyes into the true meanings of things; he could read character as well as recover lost property; he could understand his country's needs, could enter into the divine plan for the deliverance and development of his people, and therefore was fitted in a large way to become a leader not only in the political, but in the moral and spiritual life of Israel. One of the most significant passages in the Old Testament in this regard shows the change in the conception of a prophet's function from the psychic to the spiritual: "For he that is now called a prophet was beforetime called a seer."

Samuel and the new king did not get on well together. It may be that the old prophet was unable to relinquish the powers that he had so long and so well exercised; it may be that he genuinely feared the innovations which the young king was making; it may be that some touch of jealousy was added when Saul proved able and strong and popular. The break finally came. Conflicting accounts of the occasion of this break have come down to us. In one it is said that Saul usurped the priestly function and, impatient of Samuel's delay, himself sacrificed to Jehovah at Gilgal before beginning one of his military offensives. According to the other, Samuel had transmitted to Saul Jehovah's order that the tribe of Amalek should be exterminated. When Saul returned from victory, bringing back some sacrificial animals and the king of the Amalekites alive, Samuel announced to him the condemnation of Jehovah in those famous words which end, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." From this time to the day of his death, Samuel did not see Saul, but maintained himself apart in his home at Ramah, a center of the opposition and a constant reminder to Saul that he had by his own folly alienated the sympathy of a whole section of his people. Nevertheless Saul could not forget the prophet. His subconscious reverence and dread of him are indicated by that vivid story of the medium of Endor, when his impending doom drove Saul to consult the spirit of the man whom he had offended, but whom he knew to be the channel of God's revelation to men.

Samuel's honorable position in Israelitish history is assured. He was a great prophet and a great patriot; he held Israel together during that chaotic period when the Philistines had begun to terrorize Israel; and he picked for Israel their first king, who was destined to strengthen the bonds of unity and lay the foundation of that larger national success which David was ultimately to accomplish.

HANNAH AND SAMUEL
From a drawing by W. S. Stacey

SAMUEL

The Little Child Who Was Given to God, and Who as a Man Remained Steadfast in His Service

A Mother's Prayer Wins Her a Son

NOW there was a certain man of the hill country of Ephraim, and his name was Elkanah, and the name of his wife was Hannah; and she had no children. And this man went up out of his city yearly to worship and to sacrifice to the Lord of hosts in Shiloh.[87] And the two sons of Eli, Hophni and Phinehas, priests to the Lord, were there. And when the day came that Elkanah sacrificed, Hannah wept, and did not eat.[88]

Then Elkanah her husband said to her, "Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?"

But Hannah rose up after they had eaten in Shiloh, and after they had drunk. (Now Eli the priest sat upon a seat by the doorpost of the temple of the Lord.) And she was in bitterness of soul, and prayed to the Lord, and wept sore. And she vowed a vow, and said: "O Lord of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give to thy handmaid a man-child, then I will give him to the Lord all the days of his life."

And it came to pass, as she continued praying before the Lord, that Eli noticed her mouth.

Now Hannah, she spoke in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said to her, "How long wilt thou be drunken? Put away thy wine from thee."

And Hannah answered and said: "No, my lord, I am a woman of sorrowful spirit. I have drunk neither wine nor strong drink, but I poured out my soul before the Lord. Count not thy handmaid for a wicked woman: for out of the abundance of my complaint and grief have I spoken hitherto."

Then Eli answered and said, "Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him."

And she said, "Let thy handmaid find favor in thy sight." So the woman went her way, and did eat; and her countenance was no more sad.

And they rose up in the morning early, and worshiped before the Lord, and returned, and came to their house to Ramah.

And the Lord remembered Hannah; wherefore it came to pass, that she bore a son, and called his name Samuel [Asked of God], saying, "Because I have asked him of the Lord."

Now the man Elkanah, and all his house, went up to offer to the Lord the yearly sacrifice, and his vow. But Hannah went not up; for she said to her husband, "I will not go up until the child be weaned; and then I will bring him, that he may appear before the Lord, and there abide forever."[89]

And Elkanah said to her, "Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word." So the woman tarried, until she weaned him.

And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him to the house of the Lord in Shiloh. And the child was young. And they slew a bullock, and brought the child to Eli.

And she said: "O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying to the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." And he worshiped the Lord there. And Hannah prayed and said:

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HILL COUNTRY OF EPHRAIM, SAMUEL'S EARLY HOME

Hannah's Song of Thanksgiving

My heart exulteth in the Lord;
My horn is exalted in the Lord;
My mouth is enlarged over mine enemies;
Because I rejoice in thy salvation.
There is none holy as the Lord;
For there is none besides thee,
Neither is there any rock like our God.
Talk no more so exceeding proudly;
Let not arrogancy come out of your mouth;
For the Lord is a God of knowledge,
And by him actions are weighed.
The bows of the mighty men are broken;
And they that stumbled are girded with strength.
They that were full have hired out themselves for bread;
And they that were hungry have ceased to hunger:
Yea, the childless hath borne seven;
And she that hath many children languisheth.
The Lord killeth, and maketh alive:
He bringeth down to the grave, and bringeth up.
The Lord maketh poor, and maketh rich:
He bringeth low, he also lifteth up.
He raiseth up the poor out of the dust,
He lifteth up the needy from the mire,
To make them sit with princes,
And inherit the throne of glory:
For the pillars of the earth are the Lord's,
And he hath set the world upon them.
He will keep the feet of his holy ones;
But the wicked shall be put to silence in darkness:
For by strength shall no man prevail.
They that strive with the Lord shall be broken to pieces;
Out of heaven will he thunder upon them:

The Lord will judge the ends of the earth;
And he will give strength to his king,
And exalt the horn of his anointed.

And Elkanah went to Ramah to his house. And the child ministered to the Lord before Eli the priest.

Now the sons of Eli were base men; they knew not the Lord. But Samuel ministered before the Lord, being still a child, girded with a linen ephod. Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. And Eli blessed Elkanah and his wife, and said, "The Lord give thee children for the loan which is lent to the Lord."

And they went to their own home. And the Lord visited Hannah, so that she bore three sons and two daughters.

And the child Samuel grew on, and was in favor both with the Lord and also with men.

The Boy Samuel Is Called of God

And the child Samuel ministered to the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, (now his eyes began to grow dim, so that he could not see,) and ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep; that the Lord called Samuel: and he answered, "Here am I."

Then he ran to Eli, and said, "Here am I; for thou calledst me."

But Eli said, "I called not; lie down again."

And he went and lay down. And the Lord called yet again, "Samuel."

Then Samuel rose and went to Eli, and said, "Here am I; for thou didst call me."

But Eli answered, "I called not, my son; lie down again."

Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed to him.

And the Lord called Samuel again the third time. And he rose and went to Eli, and said, "Here am I; for thou didst call me." Then Eli perceived that the Lord had called the child. Therefore Eli said to Samuel, "Go, lie down: and it shall be, if he call thee, that thou shalt say, 'Speak, Lord; for thy servant heareth.'"

So Samuel went and lay down in his place. And the Lord came, and stood, and called as at other times, "Samuel, Samuel."

Then Samuel answered, "Speak; for thy servant heareth."

And the Lord said: "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all which I have spoken concerning his house, from the beginning even to the end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons did bring a curse upon themselves, and he restrained them not. And therefore I have sworn to the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever."

And Samuel lay until the morning and opened the doors of the house of the Lord. And Samuel feared to show Eli the vision. Then Eli called Samuel, and said, "Samuel, my son."

And he answered, "Here am I."

Then he said, "What is the thing that the Lord hath said to thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide anything from me of all the things that he said to thee." And Samuel told him every whit, and hid nothing from him.

And he said, "It is the Lord: let him do what seemeth him good."

THE CHILD SAMUEL
From a painting by Sir Joshua Reynolds

And Samuel grew, and the Lord was with him, and let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord.

ASHDOD

Once a Philistine stronghold and the seat of the worship of Dagon, whose idol fell down in the presence of the Ark of Jehovah. The modern village, a mass of filth and wretchedness, now covers from sight the ancient city, except for a few fragments of stone.

Eli Dies, and His Sons Are Killed in Battle

Now Israel went out against the Philistines to battle, and encamped beside Eben-ezer: and the Philistines encamped in Aphek. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

And when the people were come into the camp, the elders of Israel said, "Wherefore hath the Lord smitten us today before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies."

So the people sent to Shiloh, and they brought from thence the ark of the covenant of the Lord of hosts, who sitteth above the cherubim: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again.

And when the Philistines heard the noise of the shout, they said, "What meaneth the noise of this great shout in the camp of the Hebrews?" And they understood that the ark of the Lord was come into the camp.

And the Philistines were afraid, for they said, "God is come into the camp." And they said: "Woe unto us! for there hath not been such a thing heretofore. Woe unto us! who shall deliver us out of the hand of these mighty gods? these are the gods that smote the Egyptians with all the plagues in the wilderness. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants to the Hebrews, as they have been to you: quit yourselves like men, and fight."

And the Philistines fought, and Israel was smitten; and they fled every man to his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

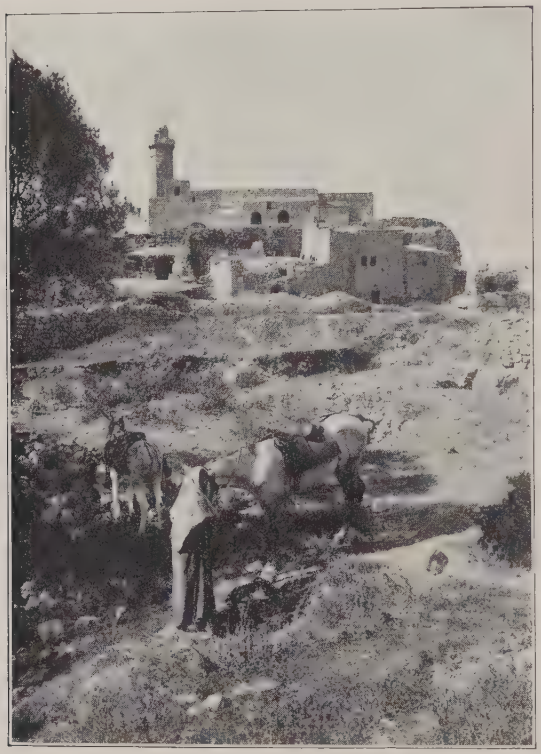
And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. And when Eli heard the noise of the crying, he said, "What meaneth the noise of this tumult?"

And the man hastened, and came and told Eli. Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.

And the man said to Eli, "I am he that came out of the army, and I fled today out of the army."

Then he said, "How went the matter, my son?"

And the messenger answered and said, "Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken."[90]



MIZPAH

The most sightly place in Central Palestine, 2935 feet above sea level. The little mosque with its stubby minaret that occupies the crest of the symmetrically terraced mountain can be seen afar, even from Mount Ebal and from the heights near Hebron. Stirring scenes have been enacted here, from the election of King Saul to the marvelous victory of Judas Maccabeus over the Syrians and the bloody drives of the Great War. Here Richard Coeur-de-Lion first beheld the Holy City. The Crusaders erroneously regarded this spot as Shiloh and built here a church which is now the mosque. The Moslems make it the birthplace of Samuel and also his burying place. Samuel's alleged sarcophagus is in the mosque.

And it came to pass, when he made mention of the ark of God, that Eli fell from off his seat backward by the side of the gate, and his neck broke, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

(That day a child was born to the wife of Phinehas, the son of Eli, who was killed in the battle.)

And she named the child Ichabod saying, "The glory is departed from Israel": because the ark of God was taken, and because of her father-in-law and her husband.

SAMUEL'S COUNTRY

The upper picture shows all that the war has left of the village and mosque on Neby Samwil (Mizpah). In the lower picture, the little hummock with the sharp point near the central horizon is Nob, whose priests once gave David the sword of Goliath and paid for the gift with their lives. The distant building, scarcely visible against the sky, is the huge "hospice" built by Kaiser Wilhelm—some say to serve as a palace when he should one day rule the world from Jerusalem. The last rise of the sky line is the Mount of Olives. The mounds and trenches in the foreground are the scars of the Great War. By means of this valley and the valley next on the south, the British gained the watershed and the high road and so compelled the Turks to evacuate Jerusalem.

Samuel Becomes Judge and Leader

And Samuel judged the children of Israel in Mizpah.

And when the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. And the children of Israel said to Samuel, "Cease not to cry to the Lord our God for us, that he will save us out of the hand of the Philistines."

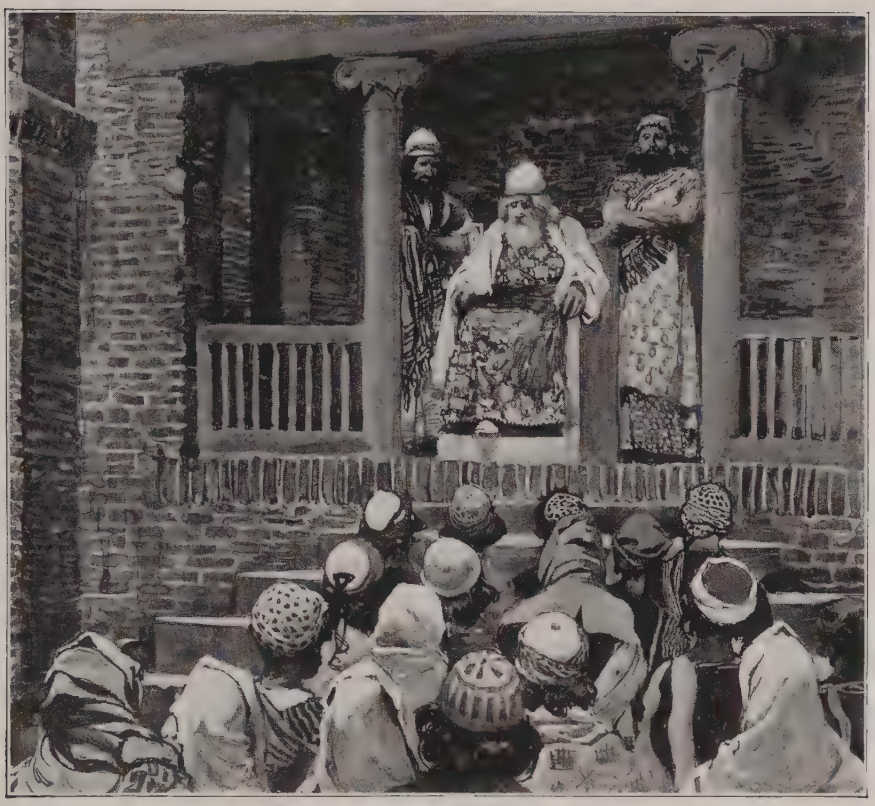
And Samuel cried to the Lord for Israel; and the Lord heard him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel.

Then the Lord thundered with a great thunder that day upon the Philistines, and discomfited them; and they were smitten before Israel. And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them until they came under Beth-car. And Samuel took a stone, and set it between Mizpah and Shen; and he called the name of it Eben-

MODERN KATRAH IN THE PHILISTINE COUNTRY

By courtesy of Professor G. L. Robinson, D.D.

This Jewish colony of Katrah near Ekron with its houses of stone gives evidence of prosperity. It is proof that modern industry and science can transform Palestine.



SAMUEL AS JUDGE AT RAMAH
From a painting by James J. Tissot

ezer [Stone of Help], saying, "Hitherto hath the Lord helped us."

So the Philistines were subdued, and they came no more within the border of Israel. And the hand of the Lord was against the Philistines all the days of Samuel.

And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his first-born was Joel; and the name of his second, Abijah. They were judges in Beer-sheba. But his sons walked not in his ways, and they turned aside after money, and took bribes, and perverted judgment.

Then all the elders of Israel gathered themselves together, and came to Samuel to Ramah. And they said to him: "Behold, thou art old, and thy sons walk not in thy ways. Now make us a king to judge us, like all the nations."

But the thing displeased Samuel, and Samuel prayed to the Lord.

And the Lord said to Samuel, "Hearken to their voice, and make them a king."

And Samuel said to the men of Israel, "Go ye, every man to his city."

Now the Lord told Samuel, saying, "Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be prince over my people Israel, and he shall save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come to me."

In Volume Two we are told who this king was, how he reigned, and how Samuel lived to anoint his successor.

SAMUEL

Samuel, the prophet of the Lord, beloved of his Lord,
Established a kingdom,
And anointed princes over his people.
By the Law of the Lord he judged the congregation,
And the Lord had respect unto Jacob.
By his faithfulness he was found a true prophet,
And by his word he was known to be faithful in vision.
He called upon the mighty Lord
When his enemies pressed him on every side.
And before his long sleep he made protestations
In the sight of the Lord and of his anointed:
"I have not taken any man's goods, so much as a shoe."
And no man did accuse him.

—*From "The Praise of Famous Men," by Sirach*

EXPLANATORY NOTES

LEADERS OF OLDEN DAYS

It is appropriate that THE SANDALED FOOT should be used to remind us of the LEADERS OF OLDEN DAYS, the wise men who journeyed into new lands, who attained new insights into truth and goodness, and led their fellow-men to follow in the path their feet had made.

How beautiful upon the mountains are the feet of them that have brought good news of a safer path, of a better way, of a shorter road to greener pastures and purer waters for all mankind!

THE PATRIARCHS

ABRAHAM

1. Abram's Old Home. Haran in Mesopotamia is "the old homestead" in all these patriarchal narratives. It was situated on a river, at the junction of two important roads, and therefore from early days was a trading and traveling center. It was from Haran that Abram and his tribe of followers set forth on their memorable migration. They had, indeed come under the lead of Terah from ancient Ur, far down the broad Euphrates to the southeast, in the flat, irrigated plains of Chaldea. But since then a new generation had grown up. The people of Nahor, Abram's brother, were already beginning to speak the Aramaic tongue of their Mesopotamian neighbors. It was to Haran, therefore, hallowed as the resting place of Abram's father, that the servant of Abram and, later his grandson Jacob, returned to seek their kindred and find a traveler's welcome.

2. Shechem and Bethel. Observe that Shechem, Bethel, Hebron and Beersheba, where Abram and his son and grandson dwelt and built altars, and also Dan, where the patriarch won a victory, and Salem (probably Jerusalem), where he celebrated it, were all famous in later ages as seats of worship. To the worshipers who thronged these shrines the historic associations of the places meant as much as mean to us the memories of Quebec, Plymouth Rock, Independence Hall and Yorktown; while as ancient holy places they meant far more.

3. The Famine. Since a nomad tribe is dependent not only for prosperity but for life itself on its ability to find water and pasturage, two or three successive seasons of unusual drought will compel even the wealthiest sheik to take his people and their flocks and herds to the nearest land where grass grows by irrigation. In Abram's case this was the delta of the Nile. A similar dry time came in Elijah's day.

4. Abram's Noble Conduct. Abram's magnanimity toward Lot was typical of his character. Spiritually no less than racially he was "the Father of the Faithful," the moral ideal of that people whom God gave to be "a light to the Gentiles." The Pharisees claimed with pride to be "children of Abraham," and expected to enjoy their heavenly bliss reclining on Abraham's bosom. Throughout his life, from the brave departure at God's call to the willing gift of his dear son's life, Abraham was the fit ancestor of a nation set apart for God's work.

5. Hobah, "on the left hand of Damascus." The Hebrews in locating a place always imagined themselves as looking toward the east. To Moses on Nebo the Mediterranean was "the hinder sea," even though, as he then stood, he was facing it. Hobah, therefore, lay north of Damascus,

and has been identified as a locality about twenty hours' journey north of that city.

6. God Most High, the name under which Abram and Melchizedek here worshiped God. It was, apparently, the name of God regularly used by the patriarchs; the use of "Jehovah" coming in later.

APPLES OF SODOM

This bush produces a fruit which is fair to the eye, but which on being pressed explodes with a puff, leaving only parts of the skin, rind and a few fibers. Milton refers to it as the fruit that was tasted by Adam and Eve after the fall.

> The fruitage fair to sight like that which grew
> Near that bituminous lake where Sodom flamed;
> This more delusive, not the touch, but taste
> Deceived; they, fondly thinking to allay
> Their appetite with gust, instead of fruit
> Chewed bitter ashes.

7. Abram's Sacrifice. The rite here described appears to be a solemn covenant, graciously made by the Lord with Abram in confirmation of his promise. In such a ceremony, the cutting apart of the animals means, "So be it done to him who breaks this covenant." The contracting parties pass between the parts to signify that they accept the terms and will keep the vow. The smoke and flame represented the presence of the Lord. The dominion promised to Abram was realized at the height of David's power.

8. River of Egypt. The Wady el-Arish, a broad, dry valley in the desert, midway between Egypt and Canaan.

9. Hagar's Flight lay along the old road from Gaza and Beersheba to Egypt, "the Way of Shur," or the Wall. She was returning to the land of her birth. So long were the stretches from one watering place to the next that to a lone traveler it was a way of peril. On her second flight into this region with her boy Ishmael, her water jug failed; but God showed her a spring that saved their lives. The famished child lived to become the ancestor of the fierce Arab tribes that inhabit the wilderness of Paran.

10. The Promise. Is not the secret of the permanent influence of the Jewish religion upon the hearts and lives of men the fact that it was the religion of promise? Other faiths look back to the past; but the religion of the people of Jehovah had the future as its possession. The very name Jehovah seems to have signified "the One who is present eternally."

11. Abraham's Hospitality. In Oriental lands, as everywhere, there are degrees of hospitable courtesy. This story shows us Abraham giving to these three strangers his very best. He personally welcomes his guests, orders their feet washed and bids his own wife Sarah bake the cakes for their meal. He selects the "calf tender and good" and serves the food himself. To have left these attentions to servants might have sufficed for visitors less distinguished. But the patriarch evidently saw in these men some reason for unusual deference. Later this premonition was wonderfully verified; for he found he had "entertained angels unawares."

12. "Very Grievous." Every household situation that involves "the eternal triangle" is bound to be "grievous" to all concerned; and when children are also involved, the guilt and anguish are multiplied tenfold. Even under the primitive patriarchal code of domestic life Abraham felt that he had created a sad and perplexing condition, involving sorrow and loss, whatever he might do. The step he had taken could not be retraced. "Love is a gift that the wise bestow where it is deserved, and a debt that the faithful pay where it has been promised."

13. A Desert Boy. If the desert has its perils and its hardships, it also has its rewards. The boy became an archer, unerring in aim, like

David the Bethlehem shepherd boy with his sling. It was the frequent need of long and rapid flight over the rocky and sandy wastes that trained Elijah the desert prophet to run twelve miles or more in the driving tempest before the madly hurrying chariot of the king as he returned from the sacrifice at Carmel. A hardy life and an abstemious diet lent to Ishmael the traits of a great national hero.

14. SHEBA. The Hebrew word means "oath"; and it is also the word for "seven." "Beer" is the word for "well."

15. HUMAN SACRIFICE was counted, in this Syrian region, a fit way to win the favor of the national god, or to avert his anger. If the worshipers of Baal and Molech and Chemosh were ready thus to give up their dearest,

ABRAHAM'S OAK

A mournful survival of a once great oak, "terebinth." This tree may be several hundred years old. Its predecessor died in the fourteenth century. In the fourth century still another site was shown for Abraham's tree. At any rate, not far from here the patriarch of old pitched his tent, and the "Lord appeared to him in the plains of Mamre, as he sat in his tent door in the heat of the day." All about are the terraced vineyards for which Hebron is still famous as in the days of the spies. On the hill to the right is a marvelous view extending from the sea and the plain of Philistia on the west, across the watershed to the gulf of the Dead Sea on the east and the level skyline of Moab. In such a place Abraham might well lift up his eyes to the brilliant stars and be reminded of the promise, "So shall thy family be."

Abraham may have felt that his devotion had not been fully tested till a like challenge had been faced by him. Unlike these divinities, however, the God of the Hebrews was a God of mercy and love; and so he interposed to avert the tragedy, when the fact of the patriarch's faith had been established.

16. Children of Heth. The Hittites, or, as the Hebrews would say, the sons of Heth, were a great people frequently mentioned in the records of Egypt and Assyria, and in the Bible. Their home was in Asia Minor; but we find their outposts scattered through Mesopotamia and Syria. They formed part of those inhabitants of Canaan whom Israel under Joshua had to conquer. Their numerous inscriptions, long a puzzle to scholars, are now being read; and some day we may thus get fresh light on the Bible story.

17. The Family Tomb. When the Hebrew came to die, he wanted to be laid to rest in the family tomb. It seemed to him a terrible fate to be buried in a strange land. Of king after king it is recorded that he "slept with his fathers." The tomb was generally on family land, which thus became sacred. Naboth would not sell King Ahab his vineyard in Jezreel, probably because his family tombs were there. Heroes' tombs were reverenced. But since the Jews counted the dead body as unclean, the tops of tombs were often whitewashed, to make them conspicuous and so warn the passerby against defilement. Hence the phrase, "whited sepulchers," in Jesus' day. The body, carefully wrapped, was carried to the tomb on a bier and laid away without a coffin.

18. The Shekel, in Abraham's day, and for centuries after, was a weight, not a coin. Hence the price paid for the land was weighed, not counted, "in the audience of the children of Heth," in the small ingots then used by the merchants. Compare the English pound sterling, once a standard weight of silver of a standard fineness, but long since, like the shekel, a sum of money expressed in minted coin.

19. A Real Estate Transaction. In this story we see a typical Oriental bargain. These Hittites, being of a foreign race, have no generous feeling for Abraham and his clan, and have not the slightest idea of making him a present. On the contrary, they intend to make him pay a good price for the burial place that they know he must immediately secure. In offering him the land as a gift they are perfectly safe: he cannot for many reasons afford to hold and hand down such a property on so insecure a title. So the Hittites first abase themselves before their rich neighbor, this "mighty prince," to whom any price, however high, will seem but a trifle. They offer him the land as a gift. When he brushes this aside and insists on paying, the owner casually mentions a high figure, and again offers to give the land freely. The crowd in the city gate is looking on. What can Abraham do but meet the terms and weigh out the silver?

ISAAC

20. His Eldest Servant. This is presumably that "Eliezer of Damascus," already named by the patriarch in his conversation with the Lord, at the place in our story where "God Makes a Covenant with Abram."

21. The Canaanites, in the times of Moses and Joshua, held the land that bore their name. They spoke a tongue closely akin to Hebrew. In the history of the Kings of Israel they are represented by the Phoenicians of Tyre and Sidon. They are sometimes called "the Amorites." They worshiped Baal and a female deity, Astarte or Ashtoreth (plural, Ashtaroth). Their worship involved human sacrifice; as when infants' bodies were deposited in corner stones to win Baal's blessing on the city or temple thus established. Such relics have been found in corner stones in the Canaanite city of Gezer, and elsewhere. The Astarte-worship was corrupt and immoral. Abraham's aversion to mixing with the Canaanites is in line with the intense opposition to all such alliances later voiced by Moses in his eloquent warnings to the people of Israel.

22. The Servant's Task. Eliezer's caution, considering the marriage customs of the East, was natural. There were other obstacles besides the one he mentions. He was a man; and marriages in that land were and are arranged and superintended, as far as the bride is concerned, by the women of the two families. Then, as Isaac was the son of his father's old age, and his marriage had been long delayed, all his first cousins must long ago have been married, and he would have to take a cousin once or twice removed, on whom his claim would not be so strong. An Oriental man has a right of preëmption to the hand of his first cousin, which all in the family will admit and sustain; but the right to a more distant relative is not so clear. "Preëmption" (buying up) is the right word to use: in Bible lands a wife is always bought. The servant would also have to induce a wealthy family to forego the long, elaborate and joyous ceremonies of the wedding, so dear and sacred to the women. Finally, as he foresees, he would have to win their consent to a young girl's going off on a journey of about four hundred and twenty miles from her home, to be married and settle among strangers. In the East it is counted pious and honorable to stay at home. "I dwell among mine own people," was the boast of the Shunammite woman. This indeed was the greatest obstacle of all.

23. Marriage Customs. Besides this charming story of a patriarchal marriage, a number of Bible quotations illustrating the marriage customs of Israel will be found under "Woman and the Home," in Volume Six of this work.

As to "the changeless East," now at so many points yielding to the influx of Western institutions and ideas, Henry van Dyke reminds us that

four things there remain immutable: the mountains, the stars, the flowers, "and the human heart, whose hopes and longings and affections and desires blossom immortally."

JACOB

24. Esau's Descendants were the people of Edom. Between these Edomites and Israel there was a long and bitter feud. In Moses' day Edom resisted the passage of the Hebrews northward into Canaan. The Edomites were conquered by David, revolted under Solomon, and under later kings were twice reconquered and twice threw off the Hebrew yoke. When Jerusalem was taken by Nebuchadnezzar, the Edomites exasperated the Jews with their rejoicings over the misfortunes of their old adversary; and the prophet Obadiah rebuked them in turn. Driven northward in later days, they settled in Southern Judea and were called Idumeans. The family of the Herods was of Idumean stock.

25. Jacob and Esau. In these contrasted brothers we see those two stages of early civilization, the nomad and the settler, which these stories of the patriarchs illustrate so well. Jacob would no doubt have spent his life "dwelling in tents" at Beersheba, but for the acts that made him a fugitive. Esau, on the other hand, takes to the open country and so reverts to the older type.

The tent-dwelling stage was midway between the nomadic life and that of the city dweller with his permanent olive groves, vineyards and fields. Dr. W. M. Thomson, in The Land and the Book, thus characterizes some Arab tent dwellers in the hills of Northern Galilee, as he saw them two generations ago:

"These old sites are now appropriated by fragments of Arab tribes, who pitch their black tents among the trees and bushes which have overgrown the ruins. These Arabs cultivate the soil and pay taxes like other citizens and are therefore disowned and held in contempt by the regular sons of the desert; nor will the latter intermarry with those degenerate clans who choose to gain their bread by honest industry. But then, these outcasts from the true Arab aristocracy have their own scale of nobility and would scorn to give their daughters to those miserable wretches who dwell in houses and follow the ways of civilization."

Yet these tent-dwelling tillers of the soil were nomads a few generations ago; and their children may be city dwellers a few generations hence. The aversion of one class for the other, however, will persist for centuries more. This aversion is well shown in the story.

26. The House of God. In his "Crown of Wild Olive," Ruskin imagines Jacob taking his lone journey over the hills and moors of England and pictures him waking after his vision and uttering these solemn words: "This *place*, observe; not this church, not this city, not this stone, even, which he puts up for a memorial, the piece of flint on which his head was

lain. But this place; this windy slope of Wharnside; this moorland hollow, torrent-bitten, snow-blighted, this any-place where God lets down the ladder!"

27. The Stone Removed. Over wells of special value, or where there is danger of cattle falling in, stones are often placed. This stone, as frequently occurs, was so large that the women and the straggling herders could not lift it but must wait until at eventide the shepherds should assemble. Jacob, however, like Moses when he met the daughters of Jethro at the well in Midian, comes in as the hero to whom such a task is easy, and single-handed opens the well for his fair cousin's convenience.

28. Rachel's Seat. The heavily upholstered pack-saddles of camels today form comfortable seats in the tents of the Arabs. Upon such a seat Rachel sat, and underneath it she hid the household gods.

29. The Heap of Witness. The pile of stones erected by Jacob and Laban served as a memorial of the covenant, and also as a boundary-mark which each chieftain, for himself and his descendants, swore never to transgress. The name, "Heap of Witness," was given by Laban in Aramaic and by his nephew in Hebrew; showing that the family in Haran spoke the former language, while those of Beersheba and Hebron spoke the latter. But the tongues were closely akin; and, as the men confessed, they had a common God as witness between them.

When Chile and Argentina, in 1901, after years of conflict over their respective claims, finally settled these by arbitration, the good Bishop Benevente led these two nations to plant on their boundary, high among the snows, the great "Christ of the Andes," as a memorial of their peace and a witness to their vow that it should never again be broken.

30. Doing Obeisance. This ceremony by the wives and their children, according to Professor W. J. Beecher, signifies that the subdued and penitent Jacob is now ready to recognize his elder brother as the rightful holder of the family birthright which he, "the Supplanter," bargained from him so many years before.

JOSEPH

31. The Coat of Many Colors. This is probably a long tunic with sleeves. Such a garment is later mentioned as the raiment of a princess. It seems to have been a token of rank, and the giving of it to Joseph was an indication that his father purposed to bestow the birthright upon him rather than upon his oldest son. This action naturally aroused the jealousy of the older brothers, which was increased by the recital of the youth's ambitious dreams.

32. Dothan, where the brothers sold Joseph, was a town and fortress in an upland plain between the Carmel range and the hills of Samaria. It lay on the ancient highway between Assyria and Egypt, "the Way of

the Sea" which Isaiah in his Christmas prophecy speaks of as running through "the land of Zebulun and the land of Naphtali," from "beyond the Jordan, in Galilee of the nations." This highway came from Damascus over the upper Jordan, traversed the broad Plain of Esdraelon or Lower Galilee, and, entering the hills at the pass of En-gannim, the modern Jenin, crossed the Plain of Dothan and continued southwesterly to Gaza and Egypt. This road was the one taken by the conquerors in many ages. It was a great trade route, not only in these early times of our story, but in all the ages since, and even today. For a caravan, therefore, to pass Dothan on its way to Egypt was a regular and frequent occurrence.

33. The Pit was one of the innumerable cisterns now found all over Palestine. For an animal or a man to fall into one is a serious matter, unless friends are near to help the prisoner out. "Our doctor," says Dr. W. M. Thomson, "was once passing over the mountains in Belad Besharah, when he suddenly found himself at the bottom of an ancient cistern, whose narrow mouth had been covered up with snow. Not being hurt by the fall, he indulged in a hearty laugh at the exploit. Soon, however, he saw with terror that the inside, shaped like a huge demijohn, was as smooth as glass, so that it was utterly impossible to climb out. After desperate but fruitless efforts, he had no resource but to call for help at the top of his voice, in the hope that some chance passerby might hear. Thus he passed two dreadful days and nights before he was discovered and drawn out, more dead than alive."

34. The Seven Cows. Hathor, the cow-headed goddess, whose images form the sides of the royal couch found in King Tut-ankh-amen's tomb, was supposed sometimes to turn herself into seven spirits at once, and then to take the shapes of seven beautiful cows. In "The Book of the Dead" there is a picture of the seven Hathor-cows with piles of food lying before them. The dream therefore of the seven lean cows suggested a portent from Jehovah directly aimed at the authority of Hathor.

35. The Wife of Joseph. Asenath, who became the wife of Joseph, was, according to a legend, preserved in the Greek *History of Asenath*, a maiden of great pride and beauty who lived in a wondrous tower with her seven maidservants, and who spent her time worshiping the Egyptian gods of her priestly father. When her parents, who had heard of the fame of Joseph, suggested that she should become his wife, she was indignant that they should think of giving her to a Canaanitish laborer, when she deserved no less a husband than the son of Pharaoh. But when she saw him, she gave her heart to him. Joseph, however, scorned her as an idolatress. Then she laid aside her pride, and clothing herself in black she besought forgiveness of the God of the Hebrews. To her, thereupon, came an angel and said to her: "God has heard your sorrow, and tears, and has forgiven your sin. Your name is written in the Book of Life, and shall

(Continued on page 352)

THE VALLEY OF THE KINGS AND THE TOMB OF TUT-ANKH-AMEN

Photograph from World-Wide Photos

THE VALLEY OF THE KINGS AND THE TOMB OF TUT-ANKH-AMEN

The picture on the opposite page presents the desolate Valley of the Kings, the intricate paths that run through it and the great piles of rubbish that lie at the foot of the perpendicular cliffs of the canyon. This is the famous burying place of all the Pharaohs of the Eighteenth and Nineteenth Dynasties, with a few other kings and nobles thrown in for good measure. When the entrances to these tombs are found, a permanent staircase is put in or the original one is uncovered and retaining walls are built to keep the narrow entrance clear. The entrances to several of these tombs are shown in the picture.

The now famous tomb of King Tut-ankh-amen is the one just above the point of the little tent in the foreground. Entering the excavated area, one finds a staircase leading down into the solid rock; then a corridor twenty-four feet long and a series of four chambers, one of which contains the immense coffin of the deceased Pharaoh.

All of this brings vividly to our minds the days of Joseph. Scripture tells us that when he died he was embalmed and put into a coffin in Egypt. While he was not a Pharaoh, we may reasonably conjecture that his master granted him a splendid burial; and, as was frequently the custom, had the tomb excavated at his own expense. Tombs of such nobles abound in the vicinity of Thebes. They are all carved from the rock, sometimes having several chambers. The inner walls are engraved and painted most brilliantly. In all the tombs the carefully prepared funeral equipment was stored for the use of the deceased in the other world.

Joseph undoubtedly had in his tomb objects similar to those found in the tomb of Tut-ankh-amen. Besides his coffin there would be a chest for his clothes, boxes for his wigs, batons of office, probably a chariot or two, and certainly plenty of embalmed food which would serve to keep him in good health for many a day. Little magic servants would also be buried with Joseph so that he might have plenty of people to run his errands and do his work for him in the hereafter. Even his seals of office and his signet ring would be buried with him, and finally the beautifully engraved sarcophagus would be enclosed in its shrine, the final flowers bestowed, and the final prayers and enchantments of the priest uttered. Then the door would be blocked up with masonry, the rubbish from the valley would be shoveled in, and in a few years the world would forget that there ever was such a tomb.

But the Hebrews did not forget. When four hundred and fifty years later they fled from the land of bondage, they took with them the bones of their great ancestor and buried them in the field of Shechem near the well of his father Jacob.

not be blotted out. From this day forth you shall eat of the bread of life and drink the cup of immortality. And a new name shall be given you, even the name of the City of Refuge, because you have come to God for refuge. And I will tell Joseph what has befallen you, and he shall come this day and make you his bride."

36. On, later called Heliopolis, "the City of the Sun." Here was the great temple of the Sun and also the sacred spring of the Sun. It was the Oxford of ancient Egypt. Pharaoh gave Joseph a daughter of the priest of the sun-god for his wife.

37. Joseph's Divining Cup. Reading the future and the unknown through methods of divination was a common custom of the ancients. In Egypt the usual way was by means of a divining cup. Into this cup, filled with water, were thrown bits of gold or silver, sometimes precious stones carved with sacred characters. The reflections from these objects made figures in the water; and from these figures those skilled in the art were supposed to be able to learn what others could not know.

38. Goshen. A district in Lower Egypt so far east that it was practically in Arabia. It was in general unsuitable for agriculture, since it was so far from the Nile and could not easily be irrigated. It was also probably comparatively unsettled. It was assigned by Pharaoh to the family of Jacob as their home, and a place of pasturage for their flocks.

THE GREAT COMMANDERS

MOSES

39. Pithom (Egyptian, Pi-tum or Petom), has been identified as a city, now Tell el-Maskhuta, in the broad valley leading out of Egypt toward the present Suez Canal. Here was worshiped a form of the sun-god under the name of Etom. A building has been found here, with ruined store-chambers such as were made by the Hebrew slaves. In the lower courses the bricks are mixed with good straw, the upper courses showing chopped reeds and sedges, the "stubble" being used when straw was not provided.

40. The Ark of Bulrushes was simply a basket of papyrus reeds, calked with bitumen or pitch and probably shaped like a little coffin, to deceive the passersby.

41. Moses in the Water. It is interesting to know that the idea of the protection of a promising child by a river is also a part of the literature of other peoples. The Babylonians, the Greeks, the Romans, the Germans, and even the Japanese tell of the setting adrift of a heroic infant on the water. The Japanese relate how the first child born to the divine pair, the parents of gods and men, was set adrift in an ark of reeds.

BRICK STORE-CHAMBERS, PITHOM

The Assyrians had a remarkable tale of Sargon (3800 B.C.), purporting to have been told by himself, which runs as follows:

I am Sargon, the mighty king,
The king of Akkad am I.
My mother, who was poor, bore me in secret,
She placed me in a basket of reeds,
And closed up the opening with pitch,
She cast me into the river,
Which did not overwhelm me.
The river carried me to Akki, the irrigator.
Akki, the irrigator, received me in the goodness of his heart.
Akki, the irrigator, reared me to boyhood.
Akki, the irrigator, made me a gardener.
My service as gardener was pleasing to Ishtar [Astarte],
And I became king.
For forty-five years I ruled over the black-haired race [the Semites]."

The account of Moses is free from the superstitious notions that are expressed in these stories.

42. The Plagues. Attention has been called to the fact that these plagues were particularly impressive to the Egyptians because they were a conflict between Jehovah and the gods of Egypt, in which the former was victorious.

The turning of the Nile into blood discredited the river-god; the plague of the frogs, Heki, the frog-goddess; the plague of the flies, the beetle, emblem of the god Ptah, sometimes called "The Lord of All the Earth"; the plague against the cattle, Apis, the bull-god, and Hathor, the cow-headed goddess. The plague of darkness was especially against the king, who was supposed to be the incarnation of Amen-ra, the Sun-god.

These plagues seem to have come in a natural sequence, after a season of unusually low water in the Nile. The frogs appeared after the river became foul. The decomposition of the dead frogs favored the breeding of insects. These conditions would lead to disease among animals and children. Hailstorms come sometimes in the Egyptian delta. They may be severe in one locality while not felt in another nearby. Following the season when these develop came the vast swarms of locusts, which often darken the sunlight as with a thick cloud. Then came the unwonted darkness. These phenomena were terrific, unexplained and destructive. Behind them the Egyptians saw a Power that was mightier than the gods of the Nile and of the animal world which they worshiped.

43. The Egyptians' Gifts. As departing servants, who had toiled faithfully for their masters, the Israelites were entitled by all Eastern custom to a handsome "backsheesh" or gift. This they asked and received. The receipt of these jewels in such abundance explains how these fugitives of the wilderness were later able to erect the golden calf and adorn the tabernacle.

44. Crossing the Red Sea. There are historical analogies showing the power of the wind in forcing back the waters. The Russians, in 1738, entered and captured the Crimea by means of a passage made by the wind through the Putrid Sea. Napoleon, in his Egyptian campaign, was directed by a treacherous pasha to cross with his officers a broad, wind-swept sand flat at the upper end of the Gulf of Suez; and when the wind and tide turned, the mist fell and the water rose, the whole party narrowly escaped drowning. Major General Tulloch states that under his observation the shallow waters of Lake Menzaleh, lying a short distance north of the probable scene of the Hebrews' deliverance, were driven back seven miles, leaving the lake-bottom dry.

45. The Wilderness Journey was not wholly monotonous. True, the desert has but one color, a tawny yellow; but "it catches the sunrise and sunset in a brilliance all its own, and deepens its shadows to liquid depths of indigo and violet." It is noticeable that the colors of the coverings of the tabernacle and temple are really the hues of sunset. The desert also has its blossoms, yellow and violet sand-flower and the white edible

manna plant. There is an occasional palm tree. Dr. Kelman mentions the exquisite scent of these after rain,—"so strong that one might think a jar of perfume had been broken at the tent door,"—in which one may distinguish resin, lemon, geranium and myrrh. Then there are the desert storms, so sudden, so frightful, so dangerous. At night the stars seem very near, and by day the sun is an intimate and fierce companion.

The oasis is a contrast so remarkable as to seem always a miracle. It is a center of life and color and refreshment in a world of heat and death. "The sound of wind among the leaves or of flowing water is truly the speech of a god."

THE MARRIAGE OF MOSES

From a mosaic in the Church of Santa Maria Maggiore, Rome

This is one of the oldest Christian mosaics in the world. It dates from the third century A.D. and possibly the original fresco, of which it is a copy, may have been painted in the second century. In front of an umbrella-like canopy stands Jethro, the father-in-law, who because of his high priesthood here unites the couple in marriage. Moses stands on our right, followed by some of his friends, while Zipporah the bride stands on the left accompanied by her women. The original is most brilliant and lifelike; the eyes in particular stand out with distinctness, and the colors are wonderfully rich.

In reality, this mosaic is an elaborate Christian symbol. In accordance with the practice of the early church an Old Testament incident is interpreted as a type of Christian experience. Jethro here stands for God the Father. Moses typifies Christ the Son. Zipporah is Christ's Bride—the Church. Inasmuch as Zipporah was not a Hebrew, she stands here for the Gentile Church which, by the second century, had largely supplanted the Jewish Church in numbers and influence. Quite appropriately, therefore, such a mosaic was put upon walls of a Roman Church, which of course was largely Gentile.

The silence and helplessness of the desert induce thoughtfulness. "There, conscious of his littleness, in contrast with the great powers of Nature, man has revealed to him the infinite refuge and comfort of the Everlasting Arms."

46. Manna. There are two products of the Arabian Desert which resemble the manna of the Bible. One is the exudation of the tamarisk tree, which is of the consistency of wax, melts in the sun, is white in color, and tastes like honey. The other is a lichen, which forms as a crust on stones, then rolls back and loosens, so that it is sometimes driven by the wind and sometimes washed by the rain into heaps. Its size varies from a pea to a hazelnut; it is white in color, and, though dry and insipid in taste, is ground like corn and baked into a sort of bread.

47. Quails. These birds, uncommon among us, are found in Asia in great numbers. They assemble in enormous flocks so that in some places one hundred thousand birds have been captured in a single day. Being somewhat weak-winged, they generally wait for a favorable wind before venturing to cross any part of the sea. A strong wind from the Red Sea has been known to toss these birds about and drive them far across the desert, helpless and dazed, until they drop to the earth in sheer exhaustion or can be knocked down with the greatest ease; for it is their habit in a high wind to skim along close to the ground.

48. Uplifted Hands. An old Jewish story relates that Moses was once curious to know if God slept like man. He was told by an angel to take two lighted lamps and hold them up all night with outstretched arms. At length such weariness overtook him that both the lamps fell to earth. "Thus," said the angel to him gently, "would both the sun and moon and all the stars fall, if God should sleep."

49. Location of Mount Sinai. Since about the third or fourth Christian century Mount Sinai, or Horeb, has been identified with an imposing group of wild, bare and desolate peaks in the southern part of the Sinaitic peninsula. These peaks are in three clusters. The so-called Sinai cluster consists of Jebel Musa, "the Mount of Moses," 7363 feet above sea level, and Mount St. Catherine, 8540 feet high, the alleged burial place of St. Catherine of Egypt. There is a great plain north of Jebel Musa where Israel is supposed by some scholars to have "camped before the mount."

Some recent scholars have endeavored to show that every Old Testament reference indicates that Sinai is quite near Palestine, probably in the neighborhood of Mount Seir. In the ancient Song of Deborah, Sinai is associated with Mount Seir and the land of Edom. In another early poem, the parallelism is equally significant:

Jehovah came from Sinai,
And rose from Seir unto them,
And shone forth from Mount Paran.

Elijah's journey from Beersheba to Mount Horeb would have been natural if "the mountain of God" had been one of the southwestern spurs of Mount Seir, but a long and difficult journey if at the southern part of the Sinaitic peninsula. The question, however, is still under discussion.

50. Storms on Desert Mountains. A traveler through the wilderness says: "The desert mountains can be terrible indeed when wrapped in the clouds of a sudden storm. And storms rage there with awful violence. A sudden gloom blots out the sky and the colors fade from rock and hill and all the land grows black and threatening. Then comes the rain with such terrific violence that floods gather in a few minutes and sweep all before them, while loud peals of thunder roll from crag to crag, and the lightning flashes follow each other so swiftly that the heavy blackness is pierced on all sides by shafts of quivering light. Sometimes these sudden storms are without rain, but accompanied by gales of wind, and even earthquakes. Sometimes they rage and roar about the mountain tops, while all is calm and still in the valleys below."

51. The Fiery Mount. Readers of Bunyan's "Pilgrim's Progress" will recall the picture there given of this terrible Mount of the Law, with its thunderings and earthquakes, standing in contrast to the loving invitation of the gospel. The Epistle to the Hebrews sets forth this contrast in one long and striking sentence: "For ye are not come unto the mount that might be touched, and that burned with fire," striking terror to all hearts, even that of Moses himself; "but ye are come unto Mount Zion," and the higher glories of God's forgiving grace.

52. The Golden Calf. Small clay and stone images of cows have been found among ancient ruins in the Holy Land, possibly suggesting that they were representations of an early divinity of the land. The bull was generally worshiped among Semitic peoples, as a symbol of strength. This "calf" may have been an image of Apis, the bull-god, worshiped by the Egyptians.

53. Kadesh-barnea. The word Kadesh means "Sanctuary." This important oasis, Israel's camping ground while the spies were making their journey, was long lost to modern scholars, but was rediscovered in 1842 by Rev. John Rowlands, an American traveler, and later by Dr. H. Clay Trumbull. The latter, in his book *Kadesh-barnea*, thus describes the place:

"It was a marvelous sight! Out of the barren and desolate stretch of the burning desert-waste we had come with magical suddenness into an oasis of verdure and beauty, unlooked for and hardly conceivable in such a region. A carpet of grass covered the ground. Fig trees, laden with fruit nearly ripe enough for eating, were along the shelter of the southern hillside. Shrubs and flowers showed themselves in variety and profusion. Running water gurgled under the waving grass. . . . A circular well,

stoned up from the bottom with time-worn limestone blocks, was the first receptacle of the water. . . . Another and yet larger pool, lower down the slope, was supplied with water by a stream which rippled and cascaded along its narrow bed from the upper pool; and yet beyond this, westward, the water gurgled away under the grass, as we had met it when we came in, and finally lost itself in the parching wady from which this oasis opened. The water itself was remarkably pure and sweet, unequaled by any we had found after leaving the Nile."

54. The Giants, called the Anakim, or sons of Anak, were probably descended from the aboriginal inhabitants of Palestine. They had their seat near Hebron; and the village of Dehr, north of Hebron, is today pointed out as their ancient home. The Hebrew spies were afraid of them, and no doubt because of their fear exaggerated their size. Goliath was probably descended from this race. He was, we are told, about ten feet tall, counting from the top of his helmet to the earth. Og, king of Bashan, was another of the giants. His "bedstead," which may mean his sarcophagus, was over thirteen feet long.

It is not necessary to suppose that the giants who frightened the spies of Israel were of supernatural stature. It has been noticed that wherever a race of men has exceeded by an average of six inches the height of their neighbors, these neighbors have been afraid of them. The first reports that came of the Patagonians from early explorers were much like those of the spies; yet the Patagonians average only six feet in height.

55. "Edom," says Dr. T. E. Schmauk, "is a narrow tract of mountain south of the Dead Sea, about a hundred miles long by twenty broad. Approaching from the west we ascend low limestone hills and then get into lofty masses of igneous rock, over which lies red and variegated sandstone in irregular and jagged ridges and cliffs with ravines so deep below that in some places they appear to be in perpetual twilight. These deep glens, wild, rugged and almost inaccessible, are brilliant with gorgeous colorings of the rocks, spangled with flowers, filled with trees and covered with verdure and fruitful growths. Here in these mysterious depths lived the Edomites, descendants of Esau, ever hostile to neighboring Israel. Their ancient capital was Bozrah."

56. Serpents in the Desert. Many venomous snakes are found in the desert. The sands are marked with the long trails left by their crawling bodies. Some, and these the most poisonous, are strikingly spotted, or flecked with wavy lines. They may have been called "fiery serpents" from the brightness of their skins; but more probably it was because the pain of their bite burns like fire, as the dreadful poison hurries through the veins like a scorching flame.

57. The Land of Moab, east of the Dead Sea, is a rolling table-land cut by deep valleys, well watered in the winter season and furnishing a

rich and abundant pasturage for countless flocks and herds. It has always been a land of sheep and cattle. In the valleys are palm trees, wild figs, oleanders and silvery willows; and one valley has extensive hot springs. This land, now much neglected, is capable of raising large crops of grain. Huge olive trees are found, and vineyards are numerous. Eastward the country lies open to the vast Arabian desert, from which in the hot summer drift in great flocks of sheep with their Bedouin masters, to share the forage of the grassy plains.

58. The Conquests East of Jordan. These conquests, under Moses, of the lands east of the Jordan mark the rise of the tribes of Israel from a state of roving shepherd life in the wilderness to that of settled tillers of the soil. They form, therefore, a significant stage in the Hebrews' history. From a military viewpoint they were equally necessary. There were only two or three possible gateways over the Jordan and up the steep front of the western limestone ridge of Canaan. Unless Israel held the eastern strongholds as bases of attack, it could neither enter these gateways nor hold what it might conquer there. In the wars of David and the later kings, every effort was made to capture and hold the strongholds of Gilead; for only so could the peace of Western Palestine be assured.

It is not surprising, then, to find in our story these bits of ancient Hebrew song. They mark the high national enthusiasm that was kindled by the victories of these early wars.

59. The Eastern Tribes. As the language of Moab was almost identical with Hebrew, and the people were of kindred stock, it is not surprising to find that while Reuben, Gad, and half the tribe of Manasseh kept their identity through the times of the Judges, they afterwards were practically merged with the other inhabitants and are partially lost to view in the Hebrew story.

60. The Last Days of Moses. "For forty years Moses had not been alone. The care and burden of all the people, the weight of their woe, and guilt, and death had been upon him continually. The multitude had been laid upon him as if he had conceived them; their tears had been his meat, night and day, until he had felt as if God had withdrawn his favor from him, and he had prayed that he might be slain, and not see his wretchedness. And now, at last, the command came, 'Get thee up into this mountain.' The weary hands, that had been so long stayed up against the enemies of Israel, might lean again upon the shepherd's staff, and fold themselves for the shepherd's prayer for the shepherd's slumber.

"Not strange to his feet, though forty years unknown, the roughness of the bare mountain path, as he climbed from ledge to ledge of Abarim; not strange to his aged eyes the scattered clusters of the mountain herbage and the broken shadows of the cliffs, indented far across the silence of uninhabited ravines; scenes such as those among which, with none, as now, beside him but God, he had led his flocks so often; and which he had left,

how painfully; taking upon him the appointed power, to make of the fenced city a wilderness, and to fill the desert with songs of deliverance.

"It was not to embitter the last hours of his life that God restored to him, for a day, the beloved solitudes he had lost; and breathed the peace of the perpetual hills around him, and cast the world in which he had labored and sinned far beneath his feet, in that mist of dying blue; all sin, all wandering, soon to be forgotten forever; the Dead Sea—a type of God's anger understood by him, of all men, most clearly, who had seen the earth open her mouth, and the sea his depth, to overwhelm the companies of those who contended with his Master—laid waveless beneath him; and beyond it, the fair hills of Judah, and the soft plains and banks of Jordan, purple in the evening light as with the blood of redemption, and fading in their distant fullness into mysteries of promises and of love.

"There, with his unabated strength, his undiminished glance, lying down upon the utmost rocks, with angels waiting near to contend for the spoils of his spirit, he put off his earthly armor."

—From *Modern Painters,* by Ruskin

61. Mount Nebo. As the plateau of Moab drops more than four thousand feet to the Dead Sea, Moses had but a slight ascent to make along a promontory jutting westward between Medeba and Heshbon, on a line with the mouth of the Jordan, to reach the point of his great view. This height is still called Neba.

Several travelers have described this view. In front lies the vast gulf of the Dead Sea. Southwestward one sees the Judean hills as far as Engedi on the shore; while the hilltops are visible to far south of Hebron. In a great sweep northwestward the eye locates the ancient Mizpah (now Neby-Samwil); then, in the far northwest, possibly Mounts Ebal and Gerizim, with the valley of Shechem in between. Even the far-distant range of Carmel can be recognized; and northward the Jordan Valley lies open until almost closed in by the mountains of Gilead and Samaria. It was indeed a vision fit to inspire and comfort the great leader whose own footsteps might not press the promised soil.

JOSHUA

62. The Old Leader Gone. "The portals of the Temple of Progress," says Rauschenbusch, "are guarded by two angels, the Angel of Birth and the Angel of Death." It must have tried the loyalty of Israel to see any leader, even Joshua, in the place where, since any could remember, only Moses had been. British subjects in 1901, as Strachey tells us, were dazed at the news that Queen Victoria had passed away, for only the aged had ever known any other sovereign. But Israel's new leader, as compared with Moses, had different powers, fitted to the nation's new task. How great was this task these stories are to tell us.

63. The Land. Canaan, or Palestine, was "the land" of Israel; the wide boundaries which the narrative has just mentioned represent the sweep of its dominion at its widest extent. Of this unique land Professor Laura H. Wild makes these nine statements:

(1) It is the smallest country in the world to contain so varied a climate and landscape. (2) This gives it the most markedly varied fauna and flora in the world. (3) It has the most wonderful valley in the world, the Valley of the Jordan. (4) The oldest road in the world runs along its coast, the highway from Assyria to Egypt. (5) That coast is one of the most forbidding and harborless of shores. (6) Palestine contains one of the oldest battlefields of history, the Plain of Esdraelon; (7) and one of the most impregnable natural fortresses of the East, the hill-top of Jérusalem. (8) It was the birthplace of one of the richest literatures of the world, the Bible; though of this literature only fragments are preserved. (9) It is the background for the religious life of one-half of the people of the globe.

64. The Jordan. This remarkable river is almost never spoken of in the Bible except as a boundary or a barrier. This is because its banks are nowhere fit for human habitation. The upper reaches are a marsh, the lower a jungle. Its name, "The Descender," reminds us that it is too full of rapids to be a navigable stream; and as it winds for two hundred miles in a sixty-five mile valley, navigation, even if practicable, would hardly pay. There were cities in the broad Jordan Valley, but none near the banks of the stream.

65. The Crossing. In the text is a suggestion of a natural cause for this damming of the flooded river to make possible Israel's obedience to the Lord's command. The "heap" occurred, as we are told, at Adam, twenty miles up the valley. The river here approaches the western hills and is overhung with high banks of gravel drift. At this point, in the year A.D. 1266, as an Arab historian records, the spring flood caused a great landslide, by which the river was dammed for about ten hours.

66. The Twelve Stones thus set up by Joshua in Gilgal are claimed by the Samaritans of Shechem (Nablous) to be now in their possession. This little surviving company of worshipers also cherishes an alleged ancient roll of the Pentateuch and celebrates each year on Mount Gerizim the Passover according to the rites of their ancestral faith.

67. The Devoted Thing. That which had been "devoted" or "accursed," as the Jews conceived it, was set apart to God and dedicated to his exclusive use. In this case it was the gold and silver and certain other valuable goods captured at Jericho. Whoever took any of these for himself made himself and his family "devoted," and must be dealt with accordingly, as we shall see in the account of Achan.

In Jesus' day the Pharisees used this idea to excuse a man from supporting his parents. If he had property that might be used for their benefit, and should say of this, "It is a devoted thing" (Corban), that excused him; for, as they taught, duties to God came before duties to man. Jesus denounced this teaching, quoting as the higher law the command, "Honor thy father and thy mother."

68. A Priestly Capture. The whole operation against Jericho is essentially a religious and not a military exploit. The priests and the ceremonial procession led by them do all the work, the Lord giving them the victory. As suggested in the note under the picture of modern Jericho, this was not a large city. Recent German excavations have revealed ancient Jericho as a walled town with a wall twelve hundred feet long and in places fifty feet high. Modern Jericho does not occupy the same site.

69. Servants of the Altar. In the Books of Ezra, Nehemiah, and Chronicles, written in the days of the later Jewish province, we find these Gibeonites, among other descendants of captives in war, then called Nethinim or "the given ones," acting as servants of the temple and its worship. Our narrative gives the explanation of how it came that the ancestors of some of these people were so enslaved.

70. The Book of Jashar, or "the Upright," from which this poetic description of the miracle is quoted, appears to have been a collection of early Hebrew poetry, well known at the time this historical narrative was written. In the story of David's life the author likewise quotes from this book the beautiful ode of David on the death of Saul and Jonathan. Some think that the Song of Deborah, which is poetry of the same type, was also originally in this collection. The fact that we have no other trace of this once popular book is a reminder how much of Hebrew literature may have perished.

71. Ephraim was by far the strongest of the northern tribes. Its territory included all of fertile Samaria as far east as the Jordan. Within its bounds was Shiloh, the early seat of the "House of God" and two of the three capitals of the northern kingdom, Shechem and Samaria. So dominant was it that the entire people of Israel was often spoken of as "Ephraim."

72. Joshua's Conquests. Joshua's first need after the crossing was to secure the pass up into the hill country, defended as it was at the foot by Jericho and at the head by Ai. This done, he attacked the coalition of five kings representing the strongholds of Southern Palestine and drove them west and south at Beth-horon. This opened the way for the settlement of Judah and other southern tribes.

Another coalition was now formed against Israel in the north. To meet this Joshua marched northward over the hills and across the Plain of

Esdraelon to the upper Jordan. Beside the Waters of Merom he won a decisive victory, which left the heights of Upper Palestine open to Israelite settlement.

The Waters of Merom, now the Lake of Huleh, occupy a marshy depression in the upper Jordan Valley. At the center this depression forms a lake four miles long and three wide. Papyrus plants grow thick, and waterfowl breed in abundance and variety. The lake is just seven feet higher than the Mediterranean level, while that of the Lake of Galilee, twelve miles south, lies 682 feet below.

73. Recent Wars Make Palestine Real. An English girl going to the Holy Land to visit her father, an officer in the British Army, said to Margaret Slattery, "I have not been able to think of it as a real land. I know, in a way, that Moses and Joshua fought here. But think of father's fighting here, too!" The conquest of Palestine in our time must have seemed to many of the English as sacred a task as that of Joshua or of the Crusaders.

THE CHAMPIONS OR JUDGES

EHUD

74. Locks. Wooden locks for the doors of temples, palaces, and fortresses, and occasionally for those of houses, gardens, and inner rooms, have been in use in Syria from very early times. The wooden socket carries several loose pins, which drop into corresponding holes in the square wooden bolt when it has been shot in, thus holding it securely in place. A hole is cut in the door near the lock. To open the door the owner thrusts in his arm, holding the key, and inserts it on the inside, into the end of the bolt. Pins on the key, inserted from the under side, now lift the loose pins and enable the bolt to be shot back and the door opened. In the Song of Solomon the fair one tells how her beloved "put in his hand by the hole of the door," to insert the key; and her "heart was moved for him."

DEBORAH

75. Mount Tabor is a rounded mountain, 1843 feet high, which projects from the hills of Northern Galilee southward into the Plain of Esdraelon. It was long believed to be the Mount of Transfiguration; but that event is now located at Mount Hermon. Tabor was the natural stronghold where the tribes of Israel gathered to form the army of Deborah and Barak; while, across the plain, Sisera the Canaanite general gathered Jabin's army in his camp on the opposite slope, between the two strong fortresses of Taanach and Megiddo. Far to the north of Tabor, in the hills of Naphtali, was Kedesh, home of Heber and his wife Jael, to whose tent the defeated Sisera fled after the battle.

76. The Plain of Esdraelon, the scene of Sisera's defeat, is an inland plain set amidst chalk and limestone hills. It lies at an average

height of two hundred feet above the Mediterranean Sea. It is in the shape of a great inland sea, with broad bays penetrating into the encircling hills along its southern and eastern borders. Narrow exits through the barrier of hills connect it directly with the coastal plains and the Jordan Valley. Set as it is in the midst of the central highland barrier, it forms the one and only broad gap, or link, connecting the long coastal plain and the Jordan Valley.

There are five main gateways from the plain through the surrounding hill barrier. The three gateways in the south and west connect it with the great highroad into Egypt. The two eastern gateways lead to the Jordan either south or north of the Sea of Galilee, and thence to the Euphrates by way of Damascus.

This plain has always been noted for its fertility; but it is much more famous as one of the world's great battlefields. Here Barak defeated Sisera, as our story tells. Here Josiah fought against Pharaoh Necho and was vanquished and slain. "It has been," says Dr. C. D. Clarke, "a chosen place for encampment in every contest carried on in this country, from the days of Nebuchadnezzar until the disastrous march of Napoleon from Egypt into Syria. Jews, Gentiles, Saracens, Crusaders, Frenchmen, Druses, Turks, and Arabs have pitched their tents upon the Plain of Esdraelon." It was one of the last places from which the Turks were dislodged by the English in the Great War. General Allenby, referring to Josiah's great battle at the Hill of Megiddo, called in the Revelation by its Greek name Armageddon, announced to some of his friends that here, on this same historic plain, he was fighting "the battle of Armageddon."

77. The Battle. By this notable victory of Deborah and Barak over the Canaanite power, the settlers of Northern Israel, with the tribes east of the Jordan, not only won freedom and fixed their hold on the land but restored their unity as a nation. It was a decisive day in Hebrew history, worthy of Deborah's great song.

The course of the fighting can be clearly traced. Barak's men were massed in the wooded northwest shoulder back of Tabor. It was in the time of the winter rains. Sisera advanced across the upper branches of the Kishon. While his chariots were struggling through the boggy plain, Barak in a fierce charge down the gorge west of Tabor met him and threw his line into confusion. A storm of hail, with torrents of rain, completed his discomfiture.

Leaving his army, Sisera fled eastward and bore north toward Jabin's capital, meeting his fate in Jael's tent. The defeated Canaanite army was forced westward and down the river, now swollen to a torrent. The Kishon, in leaving the plain, cuts through a range of low hills. Here the broad banks narrow and the sides become precipitous. Into this trap the flying host was driven, to be forced by its own momentum into the angry waters and swept on to the sea.

GIDEON

78. The Midianites were a group of Bedouin tribes living in the Arabian Desert, south of Palestine and Edom, on the ancient road now called the Way of the Hajj, by which the pilgrims pass between Damascus and Mecca. Moses, fleeing from Egypt, lived as a shepherd among them. In search of pasture or spoil they were wont to move northward to the plains of Moab and Gilead; and from the latter region they made the great inroad into Canaan of which our story tells. After the thorough defeat administered to them by Gideon they disappear from history; though traces of their name, near their ancient home, still appear.

79. The Valley of Jezreel leads up from the Jordan Valley, below the Lake of Galilee, into the fertile Plain of Esdraelon. The great camp of the Midianites and their desert allies lay at the head of this valley, near the town of Shunem, with good wells at hand, the valley ready for use as a retreat, and the great plain before them for ravaging parties to scour. Gideon gathered his army, not like Barak at Mount Tabor, but south of the valley, on the northeast shoulder of Mount Gilboa, in the same position as that afterwards taken by Saul and his sons when the Philistines came up into the plain from the opposite direction.

80. The Well of Harod is a great spring, flowing forth from the base of Gilboa to join the main water-course down the Valley of Jezreel. It is the only water available to an army holding that part of the mountain. While the stream-bank can be defended against an enemy encamped beyond, the thick reeds and shrubbery opposite afford ample cover for an ambush; so that troops drinking need to keep close watch to avoid a surprise attack. Gideon's plan required a force every man of whom could be trusted to keep alert and ready; so that his test was reasonable.

81. The Dream. Barley bread in Palestine is the food of the poor and those oppressed by taxation. The rolling barley loaf, therefore, meant to these invaders an attack by their impoverished victims. No doubt Gideon's rising had already been reported. The overheard conversation, therefore, indicated that the Midianites were feeling panicky as to their situation and were ripe for a surprise attack.

82. Succoth, in the Jordan Valley, twenty-two miles down from where the Valley of Jezreel comes in, was Gideon's last halt before beginning the grilling climb up the hills of Gilead to Penuel and Jogbehah on the eastern plain, where the Midianites had camped, secure, as they thought, from all pursuers. No wonder Gideon resented the conduct of those who failed his fainting but determined warriors in their time of need. Only those who have felt the collapse that comes when hunger is added to fatigue, with miles yet to go and no chance to rest, can appreciate the will power shown by these heroes and their leader, "faint, yet pursuing."

ABIMELECH

83. The Bramble is a low-growing and ugly scrub plant, of little value to any one. It offers no shelter; and in the forest during the dry summer it is a frequent cause of spreading and disastrous forest fires.

84. Jotham's Curse. To the Oriental, a curse is a solemn and significant thing, and is usually attached to an oath. Jotham, as the blood-kin of the dead sons of Gideon, uttered his curse upon the murderer and his foolish allies; and the story tells us how the curse ran its course to the tragic end. The incident of the moving wood reminds us of "Birnam Wood come to Dunsinane," in Shakespeare's *Macbeth*, whose story is very like that of Abimelech, the earlier follower of a false ambition.

JEPHTHAH

85. The Ammonites, Jephthah's foes, were a people kindred to the Hebrews, who dwelt around the sources of the River Jabbok, between the watered pastures of Gilead and the eastern desert. They continued to be Israel's neighbors throughout Old Testament history. Naturally they longed to possess the rich lands "from Arnon even to Jabbok," which belonged to the Israelite tribes of Reuben and Gad; but to this land, as Jephthah told them, they had no proper title.

86. Jephthah's Sacrifice. All that we know of the popular customs of the Hebrews at this early period of their history unites with the plain statements of the narrative to force the sad conviction that the maiden was really offered as a sacrifice. The Israelites, then and for centuries after, followed at numerous points the corrupt Canaanitish worship on the "high places," despite all that Elijah and later prophets of Jehovah could say. This was but one of their many lapses into heathenism; and Jephthah's daughter represents a multitude of innocent lives offered, in those dark days, on the altars of a false religion.

SAMUEL

87. Shiloh, where Hannah had prayed, was a low hilltop on the central range of Palestine, two miles east of the main road running north from Bethel to Shechem, and about midway between them. It was probably one of the many "high places" anciently used by the Canaanites and taken over by Israel after the conquest. Here we find Joshua rallying the people and setting up the tabernacle, which in Eli's time seems to have been represented by a temple of stone. Here was kept the sacred Ark of Jehovah, memorial of the covenant between the Lord and the people of Israel and venerated as the symbol of his presence and favor. In later years Shiloh fell into such complete ruin that when Jeremiah prophesied a like fate for Jerusalem the populace of that city was moved to extreme anger.

88. Hannah's Grief. A Western wife, free to seek in many fields for satisfactions unknown to her sequestered Eastern sister, may find it hard to understand the passionate longing of the latter for children, and especially for sons. To be "a joyful mother of children" is the Oriental woman's one avenue of ambition; and on that blessing, accordingly, she concentrates her desire.

89. Samuel's Age. Children in the East are usually nursed until they are three years old, sometimes even four or five. This fact makes it easier to understand our Lord's quotation, "Out of the mouth of babes and sucklings thou hast perfected praise." Hannah therefore kept her boy till he was old enough to be left with strangers at the temple.

90. The Messenger's Story. In the form of this brief but tragic bulletin we can hear the panting of the messenger, as he utters the sentences one by one, reserving to the last what he knows will be to the old priest the most crushing news of all.

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